

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, August 30, 1945

NEW SERIES—VOLUME 27—NO. 35

## MAGNIFY MISSIONS IN MISSISSIPPI

"What is that in thine hand—"

14,000 BAPTIST AND BAPTIST PREFERENCE IN ONE MISSISSIPPI TOWN—ONLY 2000 ENLISTED IN TWO BAPTIST CHURCHES. SOLDIERS & SOLDIERS' WIVES & VETERANS. UNDERPRIVILEGED IN RURAL AREAS & MIGRANTS

IN MISSISSIPPI—700,000 LOST. TWO OUT OF THREE NEVER ATTEND CHURCH. 21 ASSOCIATIONAL MISSIONARIES AND STATE EVANGELISTS. 2380 INDIANS. SOME INDIAN PASTORS' SALARIES SIXTY DOLLARS PER YEAR.

PEOPLE IN RURAL AREAS PLEAD FOR NEW CHURCHES.

INDIANS NEED NEW AND LARGER BUILDINGS.

CHINESE HAVE NO CHURCH.

NEED: FULL-TIME TRAINED NEGRO WORKERS. DIRECTED YOUTH CAMPS FOR NEGROES.

TWO WORKERS FOR INDIANS.

CHOCTAW BIBLES.

TRAINING—1361 IN CAMP IN 1944.

FULL-TIME FIELD WORKERS FOR OUR YOUTH.

\$45,000 NEEDED FOR BUILDINGS & EQUIPMENT FOR CAMP SITE.

PREACHING

MINISTERING

BUILDING

TEACHING

TRAINING

—for such a time as this?—

PLAN TO

PRAY  
PROVIDE  
PARTICIPATE

SEASON OF PRAYER  
for STATE MISSIONS

SEPTEMBER 10-14, 1945

### STATE MISSIONS THROUGH THE ASSOCIATIONAL PASTOR OR MISSIONARY

Kenneth G. Hall, Associational Pastor

Among Southern Baptists the field which presents one of the greatest opportunities, the greatest challenge and the greatest need is the district association; and not only that but the field which promises the largest dividends on the money invested is the right kind of an associational program carried out.

#### Survey

The first thing for an associational man to do is to make a complete survey of the churches, roads, schools and other community centers of interest within his territory. We found 96 churches for white people located in Neshoba county with approximately 10,500 members. There were located also 27 white schools as well as many other community centers of interest.

#### Census

The census shows that Neshoba County has 13,564 white people 15 years old and above, the various denominational minutes show approximately 10,000 church members above 15, which leaves 3,500 white people above 15 years old, unaffiliated with any church. Much better still is to take a religious census of the whole county. Neshoba County has taken the census in Philadelphia and 19 rural communities.

#### Possibilities For Enlarging The Work

Where the buildings are inadequate, help them get new buildings, repair old ones or build additions to the ones they have. Find where additional Sunday Schools, Training Unions, W. M. U.'s, etc., are needed and help organize them. In many cases one may help to give them enlarged pastoral service by getting two or three churches to go together and make a church field, then call the same pastor and move him on the field. This may help to solve one of the biggest problems (non-resident pastors) which the rural church faces today. In communities where branch Sunday Schools or missions need to be established the associational pastor will utilize reliable people from the existing churches in sponsoring the same.

#### Ways Of Improvement

Some good program of training the leadership should be worked out in every church and association. For the association there can be sponsored simultaneous associational wide enlargement campaigns carried on once or twice a year. Bro. E. C. Williams, Bro. Auber J. Wilds, and Miss Edwina Robinson and their department forces are always ready to cooperate in such a program in a very fine way. Two such simultaneous campaigns have already been held in Neshoba County which proved very successful. Each church should work out a program whereby its members would have opportunity to take at least two Sunday

(Continued on Page Eight)



## News From Southern Baptist Of Arizona

BY WILLIS J. RAY

The Southern Baptists of the West feel that our entire denomination should know about the progress and conflicts of their work in this pioneer territory. There are now one hundred Southern Baptist Churches in the state of California and thirty-three in Arizona. This means an increase of thirty-three and one-third per cent this past year. Pioneer work is difficult, but victories are won in spite of great odds. Our Lord is interested in every creature and Southern Baptists should be also.

In Arizona, one out of every fifty is a Baptist, while only one out of every five claims church membership. Towns and cities are growing up in heathenism because of false religions. The comity agreement has kept the Baptist message from the multitudes in the West. The following efforts reveal some of the difficulties and victories experienced during the past year:

A Baptist church was organized at Kingman, Arizona, a county seat town of five thousand people, last October. It was organized with twelve charter members, has grown to a membership of forty, and is now at a standstill in that no pastor can be secured for the field. It is a wicked city. The faithful band worships in a lodge hall. Three pastors have been called and each declined.

In January, a church was organized in the mining town of Globe, the tricity of fifteen thousand people. Thirty-one charter members have grown to a membership of eighty, with a pastor on the field. This small congregation is forced to buy its property and the only acceptable building costs \$14,000.00. This too is a county seat town.

In April, a church was organized in Florence, a county seat town of fifteen hundred, and home of the state penitentiary. The organized group of seventeen members has grown to thirty-five, called a pastor, and erected a small building, costing \$1,000.00.

The State Evangelist, Milton E. Cunningham, formerly of Austin, Texas, and Evangelist A. B. Barnes, formerly of New Orleans, Louisiana, employees of the Home Mission Board, led in the organization of three churches during July.

The North Tucson Baptist Church was organized in a section of the city with ten thousand residents. This baby church is three weeks old, has thirty-seven members, and is ready to enter into a \$10,000.00 building program.

A census revealed two hundred prospective families for our work in the Mormon city of Mesa. This is the second largest Mormon center in the United States, with a million dollar temple and six wards. The church was instituted with seventeen members and now has thirty-seven. It has called Chaplain J. M. Bradbury, formerly of Oklahoma, now stationed in India. This young church is forced to pay \$10,000.00 for a proper location. The Mormons own a large dance hall three blocks from the location and were planning to buy this site, purchased by the Baptists, on which to build a steak house. Their social gospel is financed by worldly activities.

A church was organized in Flagstaff, a city of seventy-five hundred, the center of lumber and mining interests, and the home of Flagstaff's State Teachers College. This church started with thirteen members, orga-

nized in the only available building—a deserted tourist court. They are being driven from this place and no property has been offered them to date. Such locations as would be suitable are priced from ten to twenty thousand dollars.

Of course, Southern Baptists could withdraw to the back alley and worship in a shack, but it does not properly represent our Lord. These pioneer preachers and evangelists of the West believe that if Southern Baptists knew of the struggle against ungodliness, social religion, and indifference, that they would remember the West in their prayers and finances. If some of the churches of the South, with over-pledged budgets, could aid these struggling churches now—it would be a God-send and hasten the spread of the gospel of Christ throughout the state. As you read these lines, please pray for your missionaries in the West.

WILLIS J. RAY,  
Executive Secretary,  
384 North First Avenue,  
Phoenix, Arizona.

—ER—  
J. C. SMITH

WHEREAS, Brother J. C. Smith departed this life on the 7th day of June, 1945; and

WHEREAS, at the time of his death he was a devoted and faithful member of the First Baptist Church, of Corinth, Mississippi, and an active deacon in said church; and

WHEREAS, the deacons and trustees of the First Baptist Church, of Corinth, Mississippi, desire to express their love and appreciation for him and his faithful service to the church by way of resolution.

NOW, THEREFORE, BE IT RESOLVED, by the deacons and trustees of said church as follows:

FIRST: That we express to the family of our departed brother, J. C. Smith, our sincere and heartfelt sympathy and regret.

SECOND: That we, the deacons and trustees, sustained a great loss in the passing of our fellow deacon and we feel his absence in all of our undertakings, for he was always staunch in his support of our work and faithful to our cause.

THIRD: We knew J. C. Smith as a man of the highest character and integrity, as well as a man who was faithful and devoted in his church work and who supported the church not only by his faithful attendance, but with his liberal contributions to all phases of its work. We also knew him to be a devoted Christian and a man who had undying faith and love for our Master.

FOURTH: That a copy of these resolutions be furnished to his good wife and to the members of his family, a copy of the same be spread upon the minutes of the church and a copy furnished to The Baptist Record for publication therein.

W. C. SWEAT,  
Chairman of Board,  
L. S. WRIGHT, Clerk.  
—BR—

CANTON—(Special)—The congregation of the First Baptist Church here has voted to build a new parsonage on Fulton street, and construction is expected to get underway within the next thirty days. The trustees recommend that the new pastor's home be built at a cost not to exceed \$10,000, and that the church cash none of its War Bonds for building the structure.

There were 25 additions to the church at Camp Ground Community, Water Valley, during the revival in which Pastor Paul Harlan was assisted by Rev. Herbert Herrington of the Louisville Seminary.

## Key Figure Of German Church Anti-Nazi Movement Was Involved In Plot Against Hitler's Life.

BY ANTONIA H. FROENDT

Religious News Service Correspondent  
GENEVA (By Wireless)—Miraculously alive after taking part in the plot against Hitler in July, 1944, a hitherto little-known German Lutheran pastor, 50-year-old Eugen Gerstenmaier, has emerged as one of the key figures of the anti-Nazi movement in the German Evangelical Church. A close associate of Bishop Theophilus Wurm of Wurttemberg, Germany's outstanding Protestant leader today, Gerstenmaier was the only churchman involved in the plot against Hitler to escape with his life. He was sentenced to seven years' imprisonment in Bayreuth prison, Bavaria, but was liberated when American forces captured the town. He is now in Geneva.

As a leader of the "fighting wing" of the Evangelical Church, Gerstenmaier helped to organize a secret advisory council in 1942 and acted as Bishop Wurm's liaison with the church underground. Ordained in 1924, he served under Bishop Heckel in the former Church Foreign Office in Berlin, and was at one time a professor in the theological seminary at Freiburg.

Gerstenmaier was in the Wehrmacht building in Berlin, where the anti-Nazi conspirators had an office, when news came of the failure of the anti-Hitler plot. SS Troops surrounded the building and after a desperate defense, Gerstenmaier and several of his closest friends were captured.

Those taking part in the plot had been very carefully chosen and represented a cross section of the underground. Among them were members of the diplomatic service, trade union officials, Socialists, Liberals, Conservatives, Communists and Catholic and Protestant churchmen. Many women were also enlisted and shared equally in the risks involved.

When Gerstenmaier is asked why the attempt failed, he shakes his head. "It was the third big effort we made since 1940," he said. "It should not have failed. Not that we were too optimistic. Even the death of Hitler would not have meant victory for our side."

Gerstenmaier speaks very little of his prison experiences, but he is ready at once to defend his comrades who weakened under torture. "Those who were executed at once," he said, "were the lucky ones. You cannot blame those who gave way under torture. Many have overestimated our powers of resistance, or underestimated the capabilities of the Gestapo."

The German pastor was himself subjected to torture, but kept silent. When the Gestapo failed to make him talk, he expected to be shot immediately, but instead was sentenced to imprisonment. As a result of beatings administered by Gestapo guards, he has no clear recollection of what happened during his interrogations. He does recall, however, shouting at his guards when he came to after his first questioning: "At last, I know all they tell about you is the truth."

Orders were given to shoot political prisoners before the arrival of American forces in Bayreuth, but Gerstenmaier quickly organized his fellow prisoners and they persuaded the

guards not to carry out the instructions. Thus, almost by a miracle, he was left to tell the tale long after other participants in the July plot were dead.

Reviewing the history of the church struggle in Germany, Gerstenmaier said the first idea of the Nazis was to win the church to its side, and when that failed, the battle was on.

First phase of the anti-Christian campaign was inspired by Goebbels' injunction: "Shove them into 'ghetto churches,' intern them within their own walls. There they can preach and pray all they want to, but they are not going to poke their noses into politics." This objective was never attained, but the Nazis scored at least a partial success. Many laymen literally had their consciences narcotized by glittering propaganda about "Christian positives." Many of the clergy lost their keenness of vision and failed to discern what was at stake. On the whole, however, the "ghetto" scheme failed, and the first round of the Nazi-church conflict ended in a stalemate.

Second phase of the Nazi assault brought about the disappearance of the church as an organization and its disintegration into local congregations. Here, the German Evangelical Church was more vulnerable than the Roman Catholic Church, with its center outside the country. Both churches, however, had strong roots embedded deeply in the people itself. Both sustained heavy losses, especially in personnel, and youth and welfare work, but survived. The outbreak of the war further depleted the ranks of the Protestant ministry. New candidates were lacking because of military mobilization.

The strategy of the Protestants in the long religious war is summed up by Gerstenmaier in these words: "The objective of the church leaders was to save the essential structure. To this end, even widely divergent groups retained a liaison and acted on the determination to leave discussion of theological differences to another day. With the exception of the 'German Christians,' who made concessions to the Nazi ideology, the various factions within the German Evangelical Church all held to one basic belief: 'the Church of Christ must remain His church.'"

The Evangelical and Roman Catholic Churches are now resuming their work in Germany, and seeking to re-gather their flocks according to Pastor Gerstenmaier. He does not, however, he said, feel free to speak of plans or programs, especially since there is a lack of communication between the various occupation zones. American military authorities, however, have shown themselves very sympathetic to the task of the churches. Present-day leadership in the Evangelical Church centers around Bishop Theophilus Wurm with certain militant Confessional elements forming a dynamic "left-wing" in the church.

Gerstenmaier's reaction to revelations of conditions in the Nazi concentration camps is similar to that expressed by other church leaders in Germany. When he was asked if the German people knew of these camps, he replied: "I do not believe so. We all knew vaguely about terrible things happened behind barbed wires, but no one really believed anything of this kind could actually happen. I was in the Gestapo prison at Tegel before I was transferred to Bayreuth, and certainly have no illusions about them, but I saw nothing to compare with the pictures I saw in a cinema here."



# Mississippi Baptists---Your Secretary Says: "Love Never Fails," 1. Cor. 13:8b

"When Jesus saw the multitudes, He was moved with compassion on them," Matthew 9:35-36.

## I

In starting the B. S. U. and Brotherhood departments we explained to Secretary Munday and Secretary Street that they would have full freedom and bear full responsibility in setting up their work and outlining their programs. We are ready to counsel and help, but each department must of necessity lead the way in its own sphere. First, we have our hands full. Second, we love freedom of action within the will of Christ and not within the hindering hands of men. We grant to others the same privilege we desire. Those who have served with us these years will tell you they have been left free to promote the work of their departments, within "the rules of the game". If a department transgresses by getting on the grounds of another department, then we have a responsibility to discharge. You would be surprised how seldom this happens! You may be surprised that it ever happens!

As a pastor we were always delighted when department heads forged ahead in the work of Christ in line with the program of the church.

We do not believe Mississippi Baptists ever had a finer group, a better balanced set of department heads than today. You are seeing results and will see more results in His Spirit from their excellent work. Support them!

The writer is not a department head so no reference is intended for him.

## II

We once heard a preacher—he was a preacher "after a fashion"—say: "We are to preach Christ, not religion." It sounds good. Is it true? To the Bible we go in our search for the truth. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27). Here the Bible preaches "religion". Here James "a servant of God and of the Lord Jesus Christ" preaches "religion." (James 1:1) James was surely inspired by the Holy Spirit! Now, who is right, the preacher, "after a fashion" or the word of God? We take the Bible! This same preacher "after a fashion" said "We are to preach Christ, not the church." Sounds good. Is it true? Again, we go to the Bible in our search for truth. Jesus, Paul, John and Luke—truly a "big four" if you please—"preached" the church—His church—100 times and more in the Bible. Were they wrong? Whose example are we to follow? Can you preach His church without preaching Him? We are commanded to "preach the word." (II Tim. 4:2) His Word speaks of the church over 100 times. Paul declared the whole counsel of God. That includes the church. (Acts 20:27) Several of his epistles were addressed to the churches. We are to "declare the whole counsel of God." That will include His church! Jesus speaks of building His church! (Matt. 16:18) Are we to join Him in building His church? "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord." (Jer. 23:1) The Lord said it! Gladly we see the large majority of preachers putting their hands to the task of building in His Name!

We have discussed two "catchy" phrases! Do not be "tricked" by words of men! Put all such to the test of the word of God. (Acts 17:11) Search the scriptures, see if the things you hear are so!

## III

It is a custom with many and quite easy to list or categorize the necessities for bringing a revival. Sometimes "thus saith the Lord" is put over the list. It is then described as the full and final word on the subject. Of course it is silly! God gave us 39 books of the Old Testament and 27 books in the New Testament in telling the whole story. We need it ALL! ALL scripture is given by inspiration of God, and ALL scripture is profitable . . . ! See II Timothy 3:14-17.

Three things we list that will certainly help much in generating the spirit and fruits of soul winning! First, a scriptural emphasis concerning sin. We are amazed at the preaching on sin we hear that majors on minors, and passes by the basic sins listed in the Bible. Romans, all of Chapter One. Matthew, all of Chapter 23. I Cor. 6:9-11; Gal. 5:19-26; Eph. 5:1-7; Rev. 21:8. There are other lists in both Old Testament and New Testament. The devil has not invented a new sin in 2,000 years! Second, a spiritual church. "Spirituality is letting God have His way!" The Sermon on the Mount (Matt. 5-6-7 chapters) looked toward a spiritual church! Read Matthew 5:43-48. Some "can't take it!" Luke 9:57-62 can only be understood and applied by the spiritual. John 15 is for the spiritual. "And I, brethren, could not speak unto you as unto spiritual . . . for ye are carnal . . . envying . . . strife . . . divisions . . ." (I Cor. 3:1-9) A spiritual church is a worshipping, serving, giving, going, visiting, Bible-studying, loving, praying, Christ-living church! Third, "We preach Christ crucified" (I Cor. 1:23). We preach not "about" Christ! But, we preach CHRIST crucified! Preach Isa. 53—that is Christ! Preach Matthew 27—that is Christ! Preach John 3:16—that is Christ! "Preach the Word." (II Tim. 4:2) "The Word Was God," (John 1:1) God will bless! **Doxology!**

## IV

Union Avenue Baptist Church, Dr. Hughes, Pastor, Memphis, Tennessee, is one of our larger churches. We were there sometime ago at a tremendous workers' council banquet, followed by the prayer meeting hour. It was good to be back for two Sunday services recently. A splendid congregation filled the large auditorium on a hot August Sunday morning, and another large group for the evening service. We found many Mississippians there.

We saw the Winona Lake, Indiana, Bible Conference in action, being privileged to bring two messages to the conference. Some few thousand persons were in attendance. The larger meetings are held in the famous Billy Sunday tabernacle. This was where we spoke. The physical background is splendid for such meetings, the equipment is good and is being improved. We heard excellent messages from speakers from many sections of the country. We met Dr. Palmer Muntz, Program Chairman, of Buffalo, New York, while he was in attendance upon the LeTourneau dedication at Vicksburg a few months

ago. He is certainly a fine Christian personality. We knew Mr. Arthur McKee, General Manager, when he came to Jackson with the Gypsy Smith party. As General Chairman of the Committee we worked in close relationship with Mr. McKee, and we consider him one of the finest Christians we have met. Mr. R. G. LeTourneau is President of the Assembly, and Mrs. R. G. LeTourneau is Director of the Bethany Camp for young people. The more we know the LeTourneaus, the more we admire them for their ability, sincerity, generosity and spirituality generally.

Dr. Homer Rodeheaver, famous song leader, was very much in evidence. A Music Conference was in progress and from what we saw and heard, we were more and more convinced of the possibility of a state-wide music program for Mississippi Baptists.

We had the privilege of having breakfast in the home of Dr. and Mrs. J. C. Massee, the latter for many years a nationally known figure. "Ma" Sunday and other known figures were present. The forces of righteousness could certainly use to advantage a great Christian Assembly in Mississippi.

On Sunday morning we attended the First Baptist Church, Warsaw, Indiana, bringing a gospel message to a group of men.

We were delighted to respond to an invitation to attend a men's Fellowship meeting at Griffith Memorial Baptist Church, Jackson. Mr. Roy Lundquist, presided. We saw this splendid young Christian grow almost from the start into a place of leadership in the church. Of course Rev. L. W. Ferrell, pastor, and Ray Marston, song leader, were present. We recognized many familiar faces interspersed with some new ones. Dr. R. C. Cannon, Pastor, Immanuel Baptist Church, Charleston, West Virginia, brought a splendid challenge to the men. Dr. Cannon is a Mississippian. Among other things he spoke of the man who could not sleep because of the lost people about him. Dr. Cannon said, "most of us sleep so much we find no time to worry over the lost". Well said. Incidentally, some good Mississippi Baptist Church should bring Brother Cannon back to Mississippi.

When we first came into the work we placed Brother Ferrell on one of our advisory committees. He begged off and we respected his wishes. A little later we placed him on one of our conference programs. Again he begged off: Again we respected his wish. We are telling him now that he has had his way long enough and we are going to insist on using him from here on out.

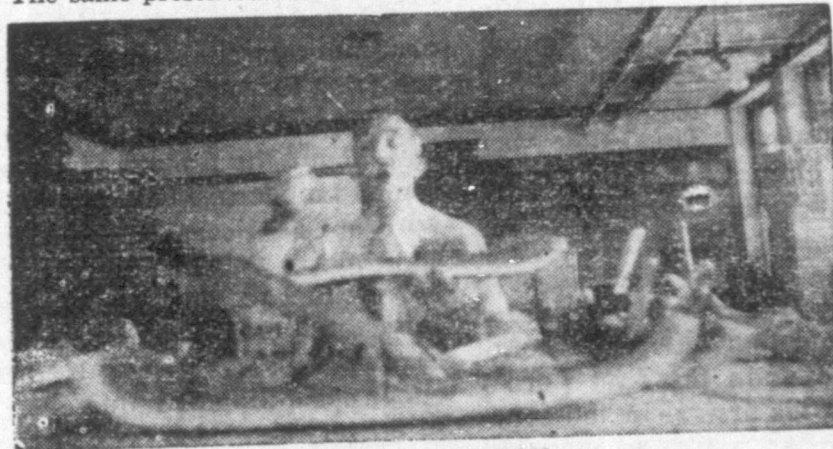
## V

We recently mailed copies of our new State Mission Booklet—"Our First Task"—to our pastors. The usual cooperative spirit existent among our people is evidenced in the following one of many replies: "Dear Brother McCall: Thank you for the copy of the State Mission Booklet. I shall be glad to take my prayer meeting group through it. Also I will urged the pastors of the association to do the same in their churches. Our W. M. S. will also make that their Week of Prayer study course. If you can spare a few copies for me to use at the prayer meeting service I would appreciate it. Tell Mrs. McCall that I said she did a fine job in writing the book. I have thought all along that there must be some 'power behind the throne' that gave you such a prolific pen. I think I know now."—Yours sincerely, J. D. Franks.

We had suggested that our pastors get their churches to study it in October during "All-church" Mission Study month. We give you the letter just as it was written.

## VI

We do not believe any person, anywhere, gets more interesting mail than we do. The same presented below is refreshing:



FRANK E. SKILTON

"Dear Scotchie: Kindly accept the enclosed inspirational portrait with my compliments. Placed on your desk it will tend to have a 'cooling' influence on a sultry August afternoon.—Sincerely yours, Frank E. Skilton."

Pastor C. C. Rinehart recently sent a nice list of subscriptions from Pleasant Grove, Prentiss County.

There were three professions of faith during the revival at Mt. Nebo Church, Newton County. A Sunday School was organized recently and the church reports progress. Pastor Snowden writes that every church should have the EVERY FAMILY Plan. We heartily agree with this pastor.

A nice list of new and renewal subscriptions recently came from Pleasant Ridge Church, Oktibbeha County.

Thirty-six were enrolled in the VBS at Immanuel Church, Neshoba County. The average attendance was 34. Both the Junior and Intermediate Departments had a perfect attendance record for the week. The following people served on the faculty: Mrs. J. W. Tew, Mrs. John W. Beall, Mrs. Perry Coghlan, Mrs. L. A. Coghlan and Mrs. L. H. Coghlan.—Mrs. Charles E. Woodruff, Principal.

Shady Grove Church, Simpson County, has sent a club of 40 subscriptions. Such lists have helped The Baptist Record over the 51,000 mark.



## The Baptist Record

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is attached.

### MOVE YOUR CHURCH LETTER

Perhaps it is from our Church Covenant that most of us learned that Baptists should not delay the matter of uniting with another church of like faith . . . that we should move our church letters when we move to another community. We need to be reminded of this not only by the pastor into whose church community we move, but by our present pastors and leaders in other organizations of the church.

In Acts 18:27 we read that when Apollos got ready to go from Ephesus into Achaia the brethren wrote to the church to which he was going and asked that the brethren receive him. They wrote not to Apollos, but to the brethren.

Church letters are not granted to individuals, but to churches. They are granted by the church of which you are a member and addressed to the church in which you will place your membership. People who ask for their church letters and then bury them in their trunks are keeping what is not rightfully theirs. The better way is for the church letter to be mailed directly to the church to which it is addressed. When the letter is handed to the member who is moving away it is expected that he will present that letter of recommendation upon the first Lord's Day after his arrival in the community or as soon as possible thereafter. If the person moving does not know with which church he will unite then the letter may be addressed to "another church of like faith and order".

Membership with the church granting the letter does not cease until notice has been received of that person's uniting with another church or for six months following the granting of the letter.

The fall season is the time for college students to journey to college centers and for teachers to go

to their positions. Sometimes it is after a long period of service and often to new locations.

Teachers and students, move your church letter. Take it with you or let the church clerk write for your letter after you present yourself for membership upon a promise of your church letter. Make yourself a part of the community in which you work, by letting your church life have an important place. We can enhance it's value by becoming a part of the local church.

Let the pastor where you are living, become your pastor. Let the parents and children whom you teach, become your fellow-church members. Students will find that their interests will not be confined wholly to the campus, but that they will make friends in the city if they will identify themselves with the church in the college community.

Our name on the church roll "back home" means very little to the church when we are not living there. Move your church affiliation just as you move your trunk . . . then you will always know what your church relationship is. You help to pile up the list of non-resident members when you fail to take your church letter.

### THE RIGHT ROAD

Figures recently released indicate that Northern Baptists LOST 198 members during 1944 and Southern Baptists GAINED 40,000. Far be it from us to be puffed up because we gained and our Northern friends showed a slight loss. While we regret their failure to show an increase, we must remember that Southern Baptists should have gained many more than we did.

But if we are not reaching our maximum possibilities at least we are going forward.

For years we have heard and read about the growth of liberalism and modernism among Northern Baptists. Recently we published a news note, as information only, telling about a Northern Baptist church that had discarded all requirements concerning baptism, either sprinkling or immersion. In meetings attended by Northerners and Southerners we have heard those of the North brag of their liberalism.

We understand that open communion, no communion, alien immersion, no immersion and other forms of modernism and liberalism are practiced by many Northern Baptist churches. Recently John D. Rockefeller, Jr., sent out at large expense an article designed to promote union of the denominations. A careful reading of his booklet revealed little of Christ and His atonement and much of brother-

hood. It seemed dedicated to the purpose of tearing down denominational lines but not for the purpose of holding up Christ as the Savior of a lost and dying world.

Southern Baptists as well as all Baptists need to "earnestly contend for the faith." Instead of adopting man-made ideas, they should propagate God-given plans. Instead of a social gospel, we should proclaim a blood-bought gospel. We have grown in a marvelous way during the past century and it has been done while following the New Testament pattern. LET SOUTHERN BAPTISTS CONTINUE TO FOLLOW THE PATH THAT HAS PROVEN TO BE THE CORRECT ONE.

—BR—  
IT IS 92 NOT 10

Since early childhood we have been hearing the anti-missionary complaint, "It takes a dollar to send a dime to Foreign Missions". We were reared in a section of the country where the Primitive or Hardshell Baptists are quite strong. We often attended their services and remember how they emphasized the overhead cost of missions.

But Eastern North Carolina has no monopoly on such untruthful and unfair propaganda. It has not been many years since we attended an association in Mississippi where a Baptist pastor (so-called missionary Baptist) stated that only five cents out of a dollar reaches the Foreign Mission fields.

Such unwarranted statements have often been refuted but some stubborn souls seem unwilling to see the truth. But at least we can give them the facts. Dr. E. C. Routh, Editor, The Commission, (Southern Baptist Foreign Mission Journal) has sent us a statement of the percentages of operating costs of the Foreign Mission Board for the fiscal year ending December 31, 1944. This statement should encourage all mission-minded Baptists and give cause for thought to those who have either maliciously or ignorantly spread the false statement that only ten cents out of a mission dollar reaches the mission field.

From the statement below you will note that the administrative expense of the Foreign Mission Board is only 2.60% and that all expenses, including promotion, general expenses, and miscellaneous items, totaled only 7.30% leaving 92.70% going direct to the foreign fields.

1. Administrative Expense:  
Expenses of Richmond (Home) office, including salaries, printing, stationery, postage and other miscellaneous expenses—\$62,568.82. 2.60%.
2. Promotion Expense (Home Cultivation):  
Including salaries and expenses of Field Secretaries, deputation work of missionaries on furlough, publicity

through denominational papers and publication of The Commission, expenses of Missionary Day in the Sunday Schools, and other miscellaneous expenses—\$65,197.99. 2.70%.

### 3. General Expense:

Cost of board meeting, proportionate expenses of Southern Baptist Convention, Baptist World Alliance, investment expenses—agents' fees, etc., and other miscellaneous expenses—\$34,550.75. 1.43%.

### 4. Miscellaneous Expense:

Representing sundry special expenses incurred which do not properly belong under any of the above classifications—\$13,817.65. .57%.

### 5. Foreign Fields:

Including salaries of missionaries, cost of language study of new missionaries, furlough travel, support of native work, maintenance of schools and hospitals, operating of publishing houses and other miscellaneous expenses—\$1,478,412.94. 61.28%.

Temporary investment of funds designated for work on foreign fields—\$757,885.11 31.42%. \$2,236,298.05 92.70%.

Grand total—\$2,412,433.26. 100.0%.

And who knows how much the 2.70% or \$65,197 used for promotion added to the total income. We are certain that each dollar so used resulted in several dollars extra income. For instance, we were once asked to go to an association and present State Missions. We had to drive quite a distance and the car expense amounted to \$3 but as we left a man came up and said, "I didn't know State Missions as you explained it. I have twenty dollars I want to give to some object and I have decided to give it to State Missions. Will you take it to the office for me?" Three dollars spent brought a total visible return of \$20 and a net of \$17.

Probably only a few who have distorted ideas about Foreign Missions and expenses will read this article. We only hope our readers will pass it on to them.

### Selected Editorial

Each week we will publish what we consider one of the best editorials coming to our attention.—  
Editor.

### AN ARMY QUESTIONNAIRE

From a friend overseas a questionnaire has been received for soldiers in the service. This questionnaire was prepared by a Catholic Chaplain for his men. There is no suggestion of compulsion and any who did not wish longer to be considered Catholics were privileged to declare themselves otherwise. The Catholic could answer the questionnaire if he wished. He was not compelled to do so. The information was for the chaplain's benefit.

Below is printed the questionnaire with one boy's answer. Specific questions about the individual's belief in the distinctive doctrines of that faith will be noted. They are given here for the benefit of those who are not familiar with the tenants of the Catholic faith.

### Office of the Chaplain

There are very many more Catholics listed on the service records than attend Mass on Sundays. It may be that some no longer wish to be considered Catholics.  
(Continued on Page Five)



## Sparks & Splinters-

**Bruce, Aug. 26:** J. B. Middleton who has been pastor at Sardis for six years and recently called to the pastorate of Bruce church, moved here Tuesday to take charge of the pulpit recently vacated by Rev. L. F. Haire who moved to Hollandale as Associational Missionary to Deer Creek Association.

**Bruce:** Rev. Warren Earl Ferguson, who resigned his pastorate at Harrisburg Church, Tupelo, in 1942 and served in Europe as chaplain of a tank corps three and a half years and now stationed at Camp Gordon, Ga., preached last Sunday morning and night at Bruce Baptist Church. He was reared near Vardaman and our county halls with delight his appearance hereabouts.

**Antioch Baptist Church near Bruce** recently ordained H. B. Roane to the full work of the ministry. R. E. Harville, pastor, preached the sermon and was assisted by the following ministers serving as Presbytery: J. H. Sherman, J. S. Dorroh, J. F. Hartley, L. E. Roane, D. C. Hartley, W. H. Lourimar, Ramon Newman. Brother Roane is a nephew of Rev. L. E. Roane and grandson of the late Rev. A. L. Roane, one of the pioneer preachers of Calhoun county. He will enter Clarke College in September.

**Pastor L. E. Stokes** was assisted in the revival at Pleasant Hill Church, Lowndes County, by L. S. Polk of Jackson. Arbie Smith of Kennedy, Ala., directed the singing. There were seven additions.

**Will be home in September.** Please send my paper from now on to Harrisville, Miss. Thanks so much for getting it to me all this time over here. Has meant so much to me to keep up with our Lord's work in dear ole Miss. Give my regards to the staff. Yours in Christ.—Virgil D. Davis.

**R. L. Ray, Jr.,** assisted Bethel Church, near Sherman, in their annual revival meeting. There were several conversions and a wonderful spirit of fellowship.—Mrs. Robert E. McCord, Reporter.

**Mount Zion Church, Tate County,** is still without a pastor. W. W. Grafton of Boneville, Ark., and former pastor of Coldwater, preached during the recent revival. There were 14 additions. F. Z. Huffstatter, brother of J. A. Huffstatter, recently deceased, did the baptizing.—B. B. Miller, reporter.

**Baptismal services** were held at the Osborne Creek Baptist Church Sunday, August 19th, following a twelve day revival in which there were eight additions to the church and one profession of faith not being baptized. Loy O. Cook, pastor, did the preaching, Vic Riddle, of Booneville, directed the singing and Mrs. Tom Garner was pianist. Special music was rendered during the meeting by Brother and Mrs. Cook, Mrs. Tom Garner and Mrs. Cook and the Booneville Quartet.—Mrs. Douglas Gambill, reporter.

**Our revival meeting** here at Marion was held July 19 through August 1. Milford Vaughan preached for us. We had good attendance and interest. He is an excellent singer and he led the singing in addition to preaching. We had 11 additions by baptism and one by letter. This was one of the best meetings that this church has had in a number of years.—Carl E. Talbert, pastor.

**Our revival meeting** at Arkadelphia Church, Lauderdale County, was held August 19-24. H. W. Roberson, pastor of the First Baptist Church, Lexington, Miss., preached for us. There was good interest and spirit throughout the meeting. There were 11 additions for baptism.—Carl E. Talbert, pastor.

**The second week in July** I assisted Pastor V. C. Walker at Edna Church in Marion County in a revival. There were three additions and a number of rededications.

**Rev. L. R. Massey** assisted Pastor V. M. Malley at Military Church in Lamar County in their annual revival. There were eight additions and many rededications. Pastor Malley led the singing.

**South Laurel Church, J. M. Foy, pastor,** surprised three young ministers who are members of the church with a nice check as a love gift. Harvey Breland and Hubert Freeman will soon enroll at Clarke College. Othar Pippins will go to Mississippi College to finish his college work. Brethren Breland and Pippin were licensed by South Laurel Church, while Mr. Freeman had been licensed before joining South Laurel Church.

**Pass Christian:** We are having a good summer in our work here in Pass Christian. Since we went to full time there has been a healthy growth. More people are attending our services, especially visitors. We now have a good Training Union and our Sunday School is growing. The Woman's Missionary Union plans to make a new start September 1. In our church Sunday, August 19th, in the morning we had one of the best congregations we have had since we started on our full time program. The Sunday School was unusually large. At the morning service we had two additions on profession of faith. At the evening service we baptized two and have one awaiting baptism. Others are interested and we look for conversions and additions at every service. Of course we do not know what the ending of the war may do for us. We have had a number of service men and their families attending our services. We will miss them if they have to go away. Of course we are glad the war is over but we would like to keep these fine folks with us.—W. S. Allen, pastor.

**Schlatter:** The Schlatter Baptist Church was completed August 14, 1945. The church moved into the new building August 15. B. T. Bishop, pastor, did the preaching in this first revival. H. P. Lewis, pastor of the Methodist church directed the music. Miss Margaret Ethridge served well at the piano. There were twenty-five additions. Nine for baptism.—B. T. Bishop, minister.

**Any church interested in an educational director** should write The Baptist Record.

**J. M. Eley** of Scooba Church recently sent a club of 17 subscriptions.

**Attention Contributors:** The Baptist Record receives several times as many articles as we can possibly use. Shorter articles, preferably typewritten, or at least carefully written and on one side of the paper only get preferred treatment. Long articles, articles requiring rewriting or correcting get attention when time is available.

**Overt Church, Jones County,** has called P. G. Harper, Laurel, Route 1, as pastor.

**Short Creek:** Rev. Q. E. Floyd, pastor of New Sight Church, Lincoln County, assisted us in our revival meeting. Our pastor, B. E. Evans, conducted the song services. His sister, Mrs. Gladys Miller, served as pianist. There were eighty additions.—Mrs. Ernest Jones, reporter.

**Dr. Austen K. de Blois, 78,** passed away on August 10 at the home of his daughter, Mrs. Bernard F. Schweiker, in Ardmore, Pa. Dr. de Blois held many positions of prominence in the denomination, the most recent being that of president of Eastern Seminary, Philadelphia, Pa., 1926-1936, and president emeritus from 1936 to his death.—Watchman Examiner.

**O. C. Chance,** pastor of Harrisville Church, led the revival meeting at East Side Church, across the river from Jackson. J. E. Murray is pastor.

**The following Associations meet next week:** Grenada at Hardy Sept. 4; Alcorn at Wheeler Grove, Sept. 5; Monroe at Amory Sept. 5; Tippah at Providence Sept. 5; Chickasaw at Mt. Olive Sept. 6; Marshall at Slayden Sept. 6; Lafayette at Union West Sept. 4; Lee at Macedonia Sept. 7; Yazoo at Hopewell Sept. 7.

**Mrs. James R. Goff** of Lucedale recently sent a list of six renewals.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE

August 26, 1945

	SS	BTU
New Augusta	69	17
Beaumont	137	71
Bethlehem, Jones County	92	81
West Laurel	383	115
Summit	153	120
Crystal Springs	421	112
Olive Branch	86	
Ackerman	127	31
Cross Roads, Winston County	87	
West Point, First	321	105
Jackson, North Side	143	81
Vicksburg, First	512	140
Jackson, Griffith	508	295
New Albany, First	409	166
Pearlhaven	103	81
Jackson, First	846	227
Corinth, Pearl River County	64	44
Calvary, Jackson	839	194
Daniel, Hinds County	431	74
Liberty	134	
Rocky Creek, George County	96	57
Agricola	93	65
Ellison Ridge, Winston County	170	
Carmel, Lawrence County	127	127
Friendship, Pike County	153	162
Bruce	170	38
Harrisburg, Tupelo	220	73
Houlka	69	33
Enon, Panola County	75	105
Liberty Hill, Panola County	97	43
Center, Union County	95	96
August 19		
West Point	362	117
Ellison Ridge	168	130
Friendship, Tallahatchie County	118	107

**Carthage:** Sam C. Ellis, a former Navy man, is the new leader of the Intermediate R. A.'s, the present leader, Mrs. Wm. Scribner finding it necessary to relinquish the work as she returns to teaching in the public schools of Leake County.

**County Line (Attala County):** Baptismal services for the 19 candidates who professed Christ during the recent revival services will be held Sept. 9 at 3 p. m. The regular services of the church will be conducted at the countryside baptismal pool with Dr. William Potter, interim pastor, officiating.

**Carthage:** During the past two weeks, at our morning services, three sisters have made profession of Christ and they are to be baptized Sunday evening, Sept. 9th. Our pastor is attending the Sunday School Conference in Nashville this week and during his stay there will confer with Mr. Harrell, Sunday School Board architect, concerning the new educational building the church proposes to build within the immediate future.

**Charleston:** The fourth Sunday in June through the first Sunday in July I assisted Pastor Childress and the Coffeeville Church in their meeting. God blessed our efforts and it was a happy and challenging experience to work with Brother Childress. I preached in my own meeting at Corinth Church near Charleston. I serve them on first and third Sunday afternoons. There were 17 additions, 14 of which were for baptism. Of the 14 there were three sets of husbands and wives. A Nazarene preacher came for baptism. Following that meeting I assisted my brother-in-law, H. A. Milner and the Church at Star. Of the 12 additions at least eight were adults. My brother, Jack, preached for me in the revival at Friendship Church near Charleston. There were six for baptism.—David T. Cranford.

**Rev. Edd Grayson** was the evangelist during the revival at Longview Church, Oktibbeha County. The music was directed by Rev. T. B. Stone. There were three additions. Longview Church has services twice a month and is an EVERY FAMILY Church.—C. E. Snowden, pastor.

## SELECTED EDITORIAL

(Continued from Page Four)

sidered Catholic. Hence this questionaire.

According to your Service Record, you are listed as a Catholic. If you are not, please answer "NO" to the first question below and disregard the rest of the questionnaire.

If a Catholic, you are free NOT to answer any or some of the questions. However, I would greatly appreciate your returning me this questionnaire, signed, answered or unanswered personally or through someone else, as soon as possible. Your replies will be kept in confidence.

Please answer "yes" or "no" as the case may be.

1. Are you a Catholic? YES.
2. Are you a Convert? NO.
3. Have you made your first Holy Communion? YES.
4. Have you received the Sacrament of Confirmation? YES.
5. Do you believe ALL the teachings of the Roman Catholic Church? YES. (To be more specific—without quoting all those teachings) DO YOU BELIEVE:

a. That there is ONE God and THREE Divine persons? YES.

b. that Jesus Christ is true God and true man? YES.

c. that there is life after death? YES.

d. that unrepentant sinners will be punished eternally? YES.

e. that Christ gave his priest the power to forgive sins in the Sacrament of Penance (Confession)? YES.

f. that Christ is not merely symbolically (figuratively) but actually and really present in the Eucharist? YES.

g. that the Catholic Church is the one, true church established by Christ? YES.

h. that the Pope is an INFALLIBLE teacher of Faith and Morale? YES.

i. that for salvation it is necessary to observe ALL ten Commandments, even in our time? YES.

j. that missing Mass on Sundays through one's own fault, even while in the Army, is a mortal sin? YES.

—Illinois Baptist.

**County Line, (Attala County):** In church conference, August 26, and by unanimous vote, we have adopted the EVERY FAMILY Plan of The Baptist Record. Our pastor, Dr. William Potter of Carthage, is a most enthusiastic supporter of this plan and we feel we have taken a most forward step. Only recently we adopted the Minister's Retirement Fund participation for our church. In the same meeting we started plans for the immediate remodeling and repainting of our church property.—Church Reporter.

**Rev. J. H. Sherman,** who has served as promotional pastor for Calhoun and Pontotoc Counties for the past four months, has resigned effective September 1st. He speaks in highest terms of the work but the call of the pastorate is strong. The committee is busily engaged in seeking someone to follow him.

**Liberty:** Revival services closed Sunday night August 20. Congregations were large and the preaching good. Rev. S. M. (Happy) White of Summit was the preacher. There were two for baptism.—Alma Causey, reporter.

**McDonald, Leake County:** The pastor, Rev. A. A. Ward, led the revival meeting, which resulted in one addition. A VBS was also conducted in connection with the meeting. The enrollment was 61.—Mrs. Lester Fletcher, reporter.



## My Favorite Sermon

### "BLESSINGS OF FAITH"

REV. JOHN A. WADE, JR.  
Black Hawk, Miss.

Text: Now the just shall LIVE by faith. (Hebrews 10:38a).

Scripture Lesson: Hebrews 11:1-39.

Everyone is interested in living. From the least to the greatest of us, we are engaged in the business of living. We may differ in our ways of living or in our efforts to nourish and sustain life, but in the end all our efforts are directed toward the same purpose of keeping body, soul and spirit functioning in the proper manner.

I firmly believe those who live by faith in the Son of God enjoy the greatest happiness in this world and have the most to hope for in the world to come.

Before discussing the blessings of faith consider first of all what faith is. "The essence of faith consists in receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ whom He hath sent, which receives Him as Saviour and Lord (John 1:12) and impels to loving obedience and good works." Jas. 2:14-26 (Scofield).

1. Thus is suggested one of the greatest blessings of faith—Salvation.

The faith that saves is personal, (apart from any good work) in the Lord Jesus Christ as crucified for our sins and raised again for our justification. "For by Grace are ye saved through faith;—not of works lest any man should boast." Eph. 2:8-9. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5, also vs. 23-25. Salvation begins when the penitent sinner surrenders his life to Jesus and is consummated when that same sinner is received into glory. It includes all of God's providential care for His children. We can say with the writer of Hebrews, "Now the just shall live by faith."

2. Another great blessing that faith brings us is the privilege of prayer.

Those who do not live by faith in the Son of God are denied this great blessing. When the Pharisee and publican (Luke 18) came to offer their prayers, the Pharisee was rejected because he gave God a long oration on his personal goodness, but the publican smote himself on the breast and prayed for mercy. The individual's attitude and God's conditions are very plainly stated in the Bible. That we must have faith when we pray is made plain in Mark 11:24. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

We realize now as never before "What a friend we have in Jesus all our sins and griefs to bare, what a privilege to carry everything to God in prayer." Let us say over and over again, "Now the just shall live by faith."

3. The next great blessing of faith is what the Bible has to say about "unseen things."

We need to correct false ideas and misconceptions in the minds of many people today on what the Bible teaches. There has been an attitude of indifference and lack of emphasis on



JOHN A. WADE

the part of the church and God's people. The writer of Hebrews says: "Through faith we understand that the worlds were framed by the Word of God so that things which are seen were not made of things which do appear." Heb. 11:3. Creation is one of the many unseen things of the past that must be accepted by faith. The Bible gives the only adequate explanation of how the "worlds were framed" and indeed of how we came into existence. Any teaching that discredits or contradicts the Bible in regard to this all important matter is false and those who teach such foolishness know already their final destination. (Revelation 21:8). School teachers and parents alike should be on guard against some of these false teachings which are found in Mississippi school books.

Another of the unseen things of faith is concern for obedience to Christ. The words of Isaiah, "Lord here am I, send me," hold within them the key to a successful Christian life. Am I willing to do what Jesus would have me do? or go where He would have me go? These are questions which test our faith. Abraham, because of his faith, was willing to leave home and country to go where his God should lead him. Enoch must have been a man of much faith for in regard to obedience he had this testimony "that he pleased God". The writer in verse 6 says "but without faith it is impossible to please Him."

Judgment is among the unseen things of the future. God visited judgment on the world once in ages past in the form of the flood because of lack of faith in a world of sin. Noah preached for a long time of the great judgment that should come, and the people would not heed his message. The Bible says, "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an Ark to the saving of his house . . ." The Word of God also proclaims another and greater day of judgment to come and He has prepared an Ark of safety—Jesus—which is able to deliver those who enter in by faith safely through the flood of God's wrath on an unbelieving world.

The last and greatest of the unseen things of God's Word that we shall mention is pleasant to think upon—Heaven. It is a place far more blessed than any earthly description could possibly bring to your mind. Heaven's inhabitants are far happier and far

### Convert Makes Investment

In a recent series of revival services a 16 year old boy accepted Christ and made a public profession of his faith. This happened in a country church in north Mississippi.

The Executive Secretary of the Mississippi Baptist Foundation was preaching in the meeting. The last night of the service, the people were told about the work of the Foundation, and were shown that anybody could make a gift of any size to the endowment of any of our work. They were also told that if no designation was made, the income would be distributed to all our agencies and institutions on a percentage basis.

After the service that night this same 16 year old boy who works and makes his own money came to the secretary and handed him \$1.00. He said "I want to put this much in the general fund of the Foundation to work for the Lord". This young Christian is already "laying up treasures in heaven." It is our guess that he will add many more dollars to this account during his lifetime.

Many young people could do the same this young man did, and older people are invited to make regular gifts to lay aside a monthly trust fund for all our work.

—BR—  
Durant: When my family and I arrived on the field Monday, August 20, we found the Pastorium newly painted and decorated. The pantry was filled with many good things to eat including beautifully browned fried chicken. It seemed as though rationing was a thing of the past with sugar, lard and meat in the pantry. We were received enthusiastically and noted many expressions from the people which denote a willingness and a desire to go forward with the Lord's work. The people speak very kindly of the former pastor, Dr. J. Niles Puckett, and show an appreciation of the fine work he did here. We look forward to a pleasant and profitable pastorate with the people of Durant.  
—C. M. Day.

more contented than the inhabitants of any "Utopia" or "Shangri-La". "By faith he (Abraham) sojourned in the land of promise as in a strange country—For he looked for a city (Heaven) which hath foundations whose builder and maker is God." vs. 9-10. "When we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise than when we first begun." Let us repeat again, "Now the just shall live by faith."

4. In closing we shall do well to note that one of the greatest and most practical blessings of faith available to the Christian is the use of faith as a working principle in life.

Our Scripture Lesson contains the names and a few of the outstanding experiences of some fifteen or twenty men and women of old who lived by faith. They met life's problems and with the help of God solved them. The Scripture says, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword." Others were less fortunate, but nevertheless, just as victorious " . . . and others were tortured not accepting deliverance".

Whether ours shall be the fortune of those who "through faith subdued . . ." or the fate of those who " . . . were stoned — sawn asunder — slain with the sword; — being destitute, afflicted, tormented . . ." may be determined if henceforth we shall live by faith.

### THEY DO ERR—NOT KNOWING THE SCRIPTURES

C. W. BLACK, Shivers

The Baptist Record of Aug. 16, page 8, carries an article, under the above heading by Brother J. W. Lee, concerning the plans set forth and proposed to the nations by the San Francisco Peace Conference. It would please me if our Editor could find space to reprint the article in full about this comment.

Let us suppose that a delegation, representing all Christian faiths, had been invited to this conference to give spiritual advice and guidance as to God's plan of peace "revealed in His Book" and that Brother Lee would have been made chairman of this body. After setting forth his views, as related in this article, concerning God's "plan for peace," all the Christian delegation would have been in full accord with him. Then Brother Lee would have been chosen to speak to the peace conference, or a committee of the peace conference chosen to hear the Christian view. After hearing from the Christian people through him, what would have been the logical conclusion of the San Francisco Peace Conference? It seems to this writer that they would have been compelled to reason about as follows:

Whereas, "God has a plan for peace. His plan is revealed in His Book."

Whereas, This plan was offered to the world "nearly two thousand years ago" through His Son. It was then rejected by the world.

Whereas, "In His absence the nations can have only an armistice just long enough to prepare for another war more terrible than the preceding one."

Whereas, The "rejection of Jesus Christ and His peace terms as set forth in the Sermon on the Mount" is given for the failure of the League of Nations and not "the rejection of Woodrow Wilson and the League of Nations".

Whereas, The prophecy of Isaiah and the principles of the Sermon on the Mount concerning this glorious peace can apply only "to the future age when Jesus will be present in Person and 'judge among the nations'."

Therefore, We, the San Francisco Peace Conference, have no light or guidance from the Christian delegation concerning God's PRESENT plan of peace among nations. God's plan can ONLY be inaugurated when Jesus is "present in Person." About all the information we could get on that is that it will be in a "future age". About the only thing to be done is to use our own human wisdom to forestall another war as long as we can and to prepare "for another war more terrible than the preceding one."

May I make a personal statement, which is representative of millions, and ask a few questions? I am looking every day now for the return of my own son from the European part of the war. He has seen his comrades fall wounded or dead by the scores. A part of his own blood is left on German soil. Must I have to say to him, "Son, in the light of the scriptures, this you have gone through will have to be repeated by you or your children in a 'more terrible' way than this one was. It will not cease until the Saviour returns. When that will be we do not know."

Does God hold nations responsible as well as individuals? Has He a plan for national righteousness and temporal blessings for any nation as well as salvation and joy for the individual? Has He a plan for nations to live in peace and brotherhood as well as neighbor with neighbor? Is there light in His Word for these things NOW?



## Sunday School Department

E. C. WILLIAMS, Secretary  
MISS CAROLYN MADISON, Elementary Secretary

### Please Note!

Young people throughout the South are invited to hear two special radio programs entitled, "Calling -- Youth," in connection with Intermediate Emphasis Week, September 9-16. The two speakers are Miss Mary Alice Biby and Mr. Versil S. Crenshaw, both of the Sunday School Board, and popular youth speakers and leaders. Miss Biby's subject is, "Come, Follow Me," while Mr. Crenshaw's is, "Our Utmost for the Highest."

All youth leaders throughout our territory are invited to make special announcements of these broadcasts, which can be heard in our state over station WSLI Jackson, at 7:15 a. m., and at the time given by the station.

### And Note Again!!

"Welcome Home" and "Shining Lights for Jesus" are two new programs prepared by the Sunday School Board for use in our Sunday Schools, and especially in the Young People's departments and classes.

The "Welcome Home" program is a message of practical, church-centered, character building activities for our returning friends and loved ones. What a wonderful time it now is to do our utmost for those who have been away from us these months and years! This program is for this purpose, and is being mailed to all pastors and superintendents.

The Bon Voyage program, "Shining Lights for Jesus," is designed to be presented in honor of young people leaving for college and those entering and returning from our armed services. It may be given at the Sunday morning department worship period or at the evening worship service. The families of the honorees should be invited to attend.

The outline of this program is in the September issue of The BUILDER.

These two special programs for our Young People's departments and classes are very worthwhile and certainly should find a place in the work of every school as we come to the time of the year when so many of them will be leaving home and making adjustments in their lives.

### The September Builder

Have you seen it yet? Well, if you have not, do so at the first opportunity.

What is it now? Why, the September issue of The Sunday School Builder, of course.

Brother, it's a dandy, believe you us! We have said many times, and we still say it, that if a Sunday School superintendent will get The Builder regularly, read it carefully, practice it faithfully, he will have a better Sunday School, and there is just no way to keep him from it.

Only last week we were in conversation with a pastor about his school. He was eager for some helpful changes in programs, etc., to be made. We asked him if the superintendent got The Builder, and he said no. How tragic and pathetic! He will get it from now on.

Also, the teachers and department officers should also receive The Builder now since all the work of all the departments of the Sunday School are incorporated in it. We once had four special promotional magazines, but now we have only The Builder for all the workers. Therefore, see to it that

all your officers and teachers get it every month. It will be the best money your school ever spent for materials of this kind.

Now the September issue has on pages 4 and 5 a complete and excellent outline for a week's training, visitation, and promotion for October. October is the special month in the Fall for Sunday School training. The last Sunday in September is Promotion Day. Therefore, a great program is outlined in the September Builder for a great week of this kind, with visitation coming as a natural ally in building a bigger and better school.

Brother superintendent, study carefully that fine program mentioned above and see to it that plans are made early so that you will have one of the greatest weeks of this kind ever in your church. Training, Visitation, Promotion! What a trio for every school! They will pay you rich dividends in more people reached and won and in better Bible teaching.

Get ready now for a great week of this kind in October.

—BR—

**A CORRECTION:** In last week's edition there was an error in the Sunday School and Training Union attendance report. The attendance for Griffith Church, Jackson, should have been Sunday School 518 and Training Union 307. Friendship, Pike County, was omitted and their attendance was 124 for Sunday School and 128 for Training Union. We regret these errors.

The date for the meeting of Bolivar County Association was listed October 30 because of an error in the minutes. The correct date of meeting is October 16. This is Tuesday after the second Sunday.—E. G. Evans, Moderator.

Rev. W. I. Allen of Rheuhama Church recently sent a nice club of subscriptions. Such friends have The Baptist Record climb above the 51,000 mark in circulation.

Gillsburg: Dr. W. L. Sewell of Prentiss was the evangelist in our revival and Rev. J. C. Penson of Osyka conducted the music. There were 16 additions. Our pastor is Rev. Jewell Wood.—Mike Cook, reporter.

Terry: Our Church conducted a revival meeting July 8th through 13th. Rev. O. B. Beverly was the Evangelist and Rev. Bob Crawford was the singer. We had 14 additions, most of which were for baptism. The meeting was a great success and has meant very much to our work.—Thurman Booth, pastor.

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## Brotherhood Department

J. H. Street, Secretary

### "WE DO IT THIS WAY"

From time to time we will present reports from various Brotherhoods now functioning in the state, showing how their organization works, what they are doing, special plans and projects, etc. The following is a report from the West Laurel Baptist Church.

"Our pastor is Rev. H. J. Rushing. Brotherhood officers are as follows: President, R. E. Hughes; Membership Vice-President, Bernell Warren; Program Vice-President, Alvie Varner; Activities Vice-President, Bill Boutwell; Secretary, I. L. Yarbrough; Benevolence Committee Chairman, S. D. Hughes; Group Captains, Louis Denham and Bura Jackson.

The enrollment is 50; and the average attendance is 16 at present.

Meetings are held on Sunday afternoon at 1:30 weekly.

Meetings last for one hour. The first thirty minutes are devoted to singing, devotional period, and discussion of Brotherhood activities. The last half hour is devoted to the discussion of the program material in the Brotherhood "Journal".

Committee meetings are held as

often as necessary to keep up regular and useful activity.

The pastor is a regular attendant and an active supporter of all Brotherhood activities.

We have three supper meetings a year. On these occasions we have an outstanding speaker for an inspirational message.

Among some of our recent activities are these: We supply for the pastor when he is out of the city and sometimes supply services for other pastors. We take the responsibility of seeing that there are men in attendance at all hours of the night in cases of serious illness among our church people. In cases of death, the Brotherhood sees that men of the church are helpful. One special project recently completed was providing a well for an aged couple who were sick and not in reach of the city water supply. The entire cost, \$100.00, was provided by the Brotherhood."

**Secretary's Note:** This Brotherhood has been functioning continuously for the past seven and one half years.

W. W. JAMES

### MISSISSIPPI CALENDAR OF PRAYER

September 3—Miss Stella M. Elliott of Blue Mountain College Faculty.

September 4—W. U. Daniel, Lebanon Association Sunday School Superintendent.

Miss Margaret Cloud, Baptist Record Mailing Department.

September 5—H. E. Bishop, Scott County Convention Board Member.

September 6—Pray for faithful observance of State Mission Season of Prayer, September 10-14. Pray for Mississippi.

September 7—Rev. L. W. Ferrell, Baptist Orphanage Trustee. Mrs. R. E. Dole, Associational W. M. U. Superintendent, District 8.

September 8—Rev. J. B. Parker, Tiptah County Convention Board Member.

September 9—Herman Dean, Madison County Sunday School Superintendent (Canton District).

### MISS HYACINTH POPE

WHEREAS on June 21, 1945 it pleased our Heavenly Father to call the spirit of Hyacinth Pope from this world, her family and loved ones.

Hyacinth joined the Dinan Baptist Church early in life and remained a regular and consistent member until her death, she was faithful to her Sunday School and was secretary of her class at the time of her passing.

Her cheerful smile and charming personality presented a charm like unto the fragrant flower for which she was named. We appreciate her many sterling qualities as one who exemplified the higher principles of a Christian girl. In her unselfish manner she was always ready and willing to help others. Therefore we desire to renew our sympathy to her family and loved ones in their hour of sorrow and pray God's richest blessings upon them.

BE IT RESOLVED by Dinan Baptist Church that a copy of these resolutions be placed upon the church minutes, a copy sent to the Baptist Record and a copy be sent to the family.

MRS. HOSEA LUTER,  
MRS. CARLOS OWENS,  
MRS. JIMMIE MAGEE,  
Committee.

—BR—

Rev. John C. Busby, former associate pastor of the First Church, Jackson, has accepted the pastorate of the First Church, Rockmart, Georgia.

In the early morning hours of August 5, 1945 one of our members, Brother W. W. James, was called from his earthly labors to his Heavenly reward.

Brother James united with our church by letter from a sister church on August 28, 1919, and through all these years has been a member of our board of deacons. His faithful and devoted interest in all activities of the church, his regular attendance and wise counsel in the meetings of the deacons will be greatly missed. For a number of years Brother James served as chairman of the finance committee, and much credit should be given him for the financial progress of the church, and especially the success in raising funds for the erection of a new church building; a work which was dear to his heart.

He was also interested in the work of the State Convention, having served as chairman of the Board of Trustees of Clark Memorial College, member of the committee planning the Mississippi Baptist Foundation, and trustee of the Board of Ministerial Education.

While we shall miss his presence in our meetings, be it resolved:

FIRST, that his influence and memory shall be an incentive to us to carry on the work for our Master, whom he loved so well.

SECOND, that a copy of these resolutions be sent to his family with the assurance of our deepest sympathy, and may we commend them to Him who can best comfort in their hours of sorrow.

THIRD, that a copy be placed on our church record, a copy given to the Newton Record and Baptist Record for publication.

BOARD OF DEACONS,  
Newton Baptist Church.

—BR—

There were nine professions of faith in the revival at Paynes in which David T. Cranford, pastor at Charleston, assisted Pastor V. R. Crider. The pastor and his wife are now living in the new home provided for them.

Pastor O. V. Sullivan of Avera Church in Greene County added one to their membership during the revival in which Rev. J. K. Moore of Phalti did the preaching. We attribute much of the interest in our church to the fact that we have the EVERY FAMILY Plan of The Baptist Record.—H. H. Daugdrill, Clerk.



## MISS. COLLEGE PARAGRAPHS

BY D. M. NELSON, President

It was our pleasure to speak to another inspiring congregation in the great First Baptist Church, Jackson, on Sunday. The main floor and the gallery were filled. The subject was Christian Education in Building the Kingdom. As is their custom, the people listened attentively and sympathetically. They have been well trained by a great pastor, who has gone in and out before them for over a quarter of a century.

Prof. W. F. Bond, a friend of forty years and who did a monumental service as state superintendent of education, presided. Prof. Bond educated his children in Mississippi College and his daughter married a graduate of Mississippi College. Our first acquaintance with Prof. Bond was in a baseball game at Mississippi A. & M. College in 1905 during a summer normal which we were attending. We were on opposing teams. The score is forgotten, but the friendship formed lingers.

Dr. H. F. Garrison, with well chosen words, introduced the speaker. Dr. Garrison came to Clinton as physician of Mississippi College in 1918 just in time to meet the influenza epidemic coming over the hill. The Student Army Training Corps five hundred strong had possession of the college. The first day of the epidemic some 150 men went down. So skillfully did the college physician handle the situation, despite the scarcity of doctors and nurses, that only two were lost and these because of exposing themselves too soon after the disease had left. Dr. and Mrs. Garrison's two sons were educated at Mississippi College. Both are now in the service of their country, Harvey, Jr., in the medical corps, having followed his father in that great profession.

The First Church of Jackson is a strong supporter of Mississippi College. In manpower, it is furnishing two of our most faithful and devoted trustees, one of them has been the efficient president of the Board of Trustees for a decade. It is also furnishing the co-chairmen of the Greater Jackson Campaign for Mississippi College, as well as chairmen and members of other important committees. The wise leadership of these friends is making its success assured.

Year after year it is furnishing some of its finest young men and young women as students, who quickly take their places as leaders in classroom and student activities. In providing for the material needs of the college, the work of the Jackson First Church is no less brilliant. One of its members, with his companion, established a scholarship fund as a memorial to their son who went home early; several members are making large gifts to the Enlargement Program. The college has been placed in the budget, which means that everyone who contributes to the co-operative program also contributes to Mississippi College. The Woman's Missionary Society year after year gives a scholarship to a worthy and needy ministerial student. Various Sunday School classes help students in the college, who are in financial difficulty. In fact, if there were a dozen such churches as the First Church, Jackson, the needs of Mississippi College would

satisfied and she would be set far on the way toward fulfilling her mission.

The denomination in its wisdom has adopted the plan of operating its institutions through Boards of Trustees. The members of these Boards are elected by the Convention for a three-year term. One-third of the members of each Board are elected every year. Two-thirds of the membership of any Board may be changed in two years and the entire membership changed in three years under this system, should the necessity arise. The institutions are almost immediately responsive to the wishes of the denomination. As it turns out, however, loyal and faithful members serve an institution for a number of years, becoming thoroughly acquainted with its operations and its program, its objectives and its plans, and are, therefore, more capable of making necessary decisions with fewer chances of making mistakes.

The Board of Trustees of Mississippi College met in regular quarterly meeting August 14. Twelve of the fifteen members were present. A majority of these faithful servants of our denomination have served through the present administration; some of them much longer than that. They give unstintingly of their time and thought and money to the promotion of the welfare of the college and the great cause which it represents. Some of them stay up most of the night to get to a Board meeting on time.

These two letters greatly heartened and inspired us. We pass them on to you: "Jackson, Mississippi, August 22, 1945. "Dear Friend: "I enclose check for \$100.00 for Mississippi College Enlargement. I wish I could send more, for my heart is in the great enterprise you have launched for our beloved college that has meant so much to our denomination, to our state, to our nation, and to the world. "With best wishes, Sincerely, (Signed) "Mrs. Mildred Whitfield." Many of you will remember Mrs. Whitfield as the widow of Dr. George Whitfield, faithful servant of the Lord, father of several noble children who were educated at Mississippi College. Mrs. Whitfield is one of the sweetest Christian spirits of our acquaintance.

Then this other one was also greatly appreciated: "Laurel, Miss., Box 24, "August 21, 1945. "Dear Dr. Nelson: "My wife and I enclose a money order for \$80.00 to be applied to the general building program. This is a personal gift. We leave it to your discretion as to its use. You will be interested to know that we are preparing for mission work in Nigeria, Africa. The Foreign Mission Board has appointed us and we sail as soon as passage is available. I will teach Education in the college there. Best personal regards to you and family, and God's richest blessings on the success of the great program being attempted in His Kingdom and through Mississippi College. "Fraternally yours, (Signed) "Mr. and Mrs. Cecil Roberson."

Mr. Roberson was graduated in 1940 and has done graduate work at the University of Mississippi and the Baptist Bible Institute. He and Mrs. Roberson have been active in mission work in Louisiana, having been at the Acadia Baptist Academy in Louisiana during the past year. Mississippi College has been represented on foreign

## Woman's Missionary Union

President—Mrs. Webb Brame, Yazoo City Exec. Sec'y—Miss Edwina Robinson

(Continued from Page One)

School, two Training Union, and two mission or stewardship study courses a year.

The associational pastor will want to help each church to use as good methods of finance in their church as the members do in their business. Probably the best thing is to get the churches as quickly as possible to adopt a completely unified budget and put on an every member canvass emphasizing the Bible plan of tithes and offerings. The envelope system should be introduced where not used and accurate individual records should be kept. This will probably mean a treasurer, financial secretary, and a finance committee elected in order to make it work.

It is exceedingly difficult to sponsor any sort of a program without some medium of information going out to the people. This publication will only carry the news of and promote the work in the association. It is by no means to be a substitute for the state Baptist paper. Certainly in addition to the above things the associational pastor will try to have annually in each church at least one revival and one Vacation Bible School.

### Calendar of Activities

Although it is the last thing to be discussed in this article a calendar of activities is of great importance. After the associational pastor and the various heads of the organizations have made a careful study of the weaknesses and needs of the association there should be a real calendar of activities arranged that will promote the work of the Lord in the best way.

### NEGRO INSTITUTES

Five leadership schools for Negro women have recently been held. There were 354 women present from 76 different churches. These meetings were planned in cooperation with the five Negro presidents of the missionary organizations of Mississippi. The theme for the day was "Crusading With Christ"—with special emphasis on Evangelism. Mrs. Edgar Godbold, Southwide Woman's Missionary Union community missions chairman led in a review of "The Plan of Salvation"—

mission fields by a large group of faithful missionaries in years past; and we hope that these newly appointed missionaries may be only the beginning of a movement that will enlist many more well trained, consecrated graduates of the college in this all-important work. Only as we seek to bring the world under the influence of the teachings of the Prince of Peace can we hope to bring peace to this war-torn world.

## NEEDED

The Demand for admission for the 1945-1946 session by young women is so great that more than one hundred choice girls must be turned away due to lack of dormitory space.

A gift of such a dormitory could be a memorial to an individual or a family. Within the building rooms, halls, and wings could be memorials to individuals.

Consider this possibility when making income tax returns this fall.

Lawrence T. Lowrey, President  
Blue Mountain College

also she spoke on "Making Your Community Christian". One of the Negro women led in the review of "Bible Stewardship". Conferences on methods were conducted by Corene Watts and Lillian Rose.

Corene Watts is employed by the Alabama Woman's Missionary Union as field worker among her own people. She is Southern Regional Young People's leader.

Lillian Rose is employed by the Mississippi Woman's Missionary Union (through the offering given during the State Mission Week of Prayer). She graduated last year at the Negro Training School in Nashville, Tenn., and comes back to her own state to work. She is available for field work, helping our Negro women and young people—teaching methods books, mission study classes, speaking, etc.

It gave us hope for the future as we contacted these 354 Negro women, leaders in their organizations.

E. R.

BR

### WSLI Will Broadcast Youth Program

Young people throughout the South are invited to hear two special radio programs entitled, "Calling--Youth," in connection with Intermediate Emphasis Week, September 9th through 16th, as announced by Dr. Jerome O. Williams of the Sunday School Board at Nashville, Tennessee.

All youth leaders throughout our territory are invited to make special announcements of these broadcasts, which can be heard in Mississippi over WSLI, Jackson at 7:15 a. m.

BR

### TAYLORSVILLE PASTOR MARKS 6TH ANNIVERSARY

BY LOTTIE MAYFIELD

Rev. B. H. Benton's sixth anniversary as pastor of the Taylorsville Baptist Church was celebrated a few weeks ago. During his six years as pastor there has been a large increase in the finances of the church. Six years ago the total collections for the year was \$2000 and now the collections are \$6000 a year.

In the past six years 213 new members have joined the church. The membership of the church is now 512.

A cooling system was installed in the church this summer.

Taylorsville has 88 names on its Service Honor Roll, four of whom have been killed in action.

Beginning the first Sunday in September, Rev. Benton will serve the church full time.



## Sunday School Lesson

Prepared by Bracey Campbell

**JOSEPH'S PLACE IN GOD'S PLAN**  
Texts: Genesis 37 39-41:43.  
Introduction. Read all of it.

This story is easily among the finest success stories ever written. The hero of the story had in him the stuff of which heroic men are made. He is numbered among the men who walk upright when the going gets rough. He is of the men who keep themselves pure under the lashings of the scorpion whip of passion, when the blood of ardent youth runs riot, when the witchery of fair-seeming temptation weaves her most enticing net. He has rank among the humble men who look to God for victory and claim for God all glory and honor won in His service. His name is enrolled in that too brief list of statesmen whose eyes were worthy God should touch with the gift divine to read the hieroglyphics on the horizon of the future, whose minds were worthy God should enlighten to understand what they saw, and whose hearts were worthy God should strengthen to perform the doing of His Will.

**I. His Father's Favorite. Genesis 37:1-12.**

From the fact that Joseph was his father's favorite son stemmed the hatred his brothers felt toward the petted child of his father's old age. Perhaps Jacob could not but love Joseph best of all the twelve sons, but it was certainly indiscreet in Jacob to make plain to the eleven his partiality for Joseph. The favorite in the family usually has no friends.

Then Joseph was indiscreet. He dreamed fair-boding dreams, but he was unwise in telling them to his brothers, for they could not help but see that Joseph's dreams as related by him assigned him the chief place over them. So Joseph was hated by his brothers.

**II. Sold Into Egypt. Genesis 37:13-36.**

This was the scheme his envious brothers concocted whereby to get rid of Joseph once for all. Sell him to people who will take him far and forever away. Let us see now what will become of this dreamer, and his dreams; we are now once for all quit of him, for we have sent him away from home and kindred into loneliness and slavery. Yes, you have sent your brother away from you and his father and his home; but do not be ignorant of this fact: God is present everywhere. He is as near to Joseph, a slave boy in the caravan as He is to the king in his palace. God is everywhere, out on the desert, along the highway, with the shepherds, and He loves to dwell with those who are of a broken heart. So He went, with Joseph to guide and strengthen him, down into Egypt to solace and comfort, to give vision and power of judgment.

**III. Refined by the Fire-Test. Genesis 39:7-19.**

He was subjected to it while he was at work. I make no slightest doubt that his work had its part in keeping Joseph free of guilt. He to do his duty. Give me a man who knows from experience what our Lord meant by the "musts" which were so often on his lips, and I'll give you back a man who is likely, other things being at all equal, to keep himself unspotted from

the world.

Joseph felt honor-bound to resist this particular temptation. His master had put the whole house under Joseph's control, and he must not fail to discharge his trust with fidelity. He could not betray his master's confidence.

Joseph had faith in a living God, and knew that to yield to this temptation would be to insult God. I suppose Joseph had a wholesome filial fear of God, but I am sure that Joseph's love for God was a factor of greater weight than his fear. Joseph simply could not sin against the love of God.

**IV. Joseph Cast Down. Genesis 39:20-40:23.**

And it was his faith that was his undoing, his honor that led to his dishonor in the sight of men, his faithful performance of his duty which caused him to lose his place of dutiful service. Joseph was not the last man who suffered because he was good in all the finer sense of that word. Many a man has since suffered because he did right. But it is also true that men have suffered because they did wrong, and between them and the men who suffered because they did right there is a tremendous difference. The wrongdoers must hear the voice of an accusing conscience: the right-doers have the approval of an applauding conscience. The wrongdoers have to cloak their actions in secrecy in order to escape the censure of good men; the right-doers seek to have their actions scrutinized by their fellows, knowing that such scrutiny may bring the truth to light and that in that light is their vindication. The wrongdoer fears to meet the judgment of God, knowing that it will bring his hidden sin to light; the right-doer looks to God for his ultimate and complete reward, knowing that by the judge of all the earth, the right will finally be done.

**V. Joseph Exalted. Genesis 41.**

Read this chapter. It opens with Joseph low down in the prison. It ends with Joseph prime minister of the greatest country in the world of his day. It tells the story of a man who would not dishonor God, and to whom God made good the promise he afterwards gave to His faithful ones, "I will never leave thee nor forsake thee."

—BR—

A. E. Turner, Church Clerk of Arlington Church, Perry County, is an old time friend of The Baptist Record. He recently sent a nice list of new and renewal subscribers.



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## GOING PLACES

A. L. GOODRICH

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

## CLEVELAND

While the pastor vacationed we supplied at Cleveland on August 19, and there were two good congregations. We also heard many compliments concerning the pastor, Dr. Charles Treadway.

The church is hoping to build in the near future, as the church has outgrown the present building. A building fund of approximately \$25,000 in War Bonds has been accumulated and a lot adjoining the church has been bought.

Mrs. Treadway is superintendent of the Young People's Department of the Sunday School. It is a standard department and all classes are standard. Judge R. E. Jackson is superintendent of the Sunday School and expects to reach the standard very soon, as the school needs one point to be standard.

Mrs. Freeman Wells leads the Training Union and has all the usual departments.

The W. M. U., led by Mrs. Charles Endy, is A1 and fully graded.

Bolivar County Baptist Record readers are as follows: BENOIT 48, BOYLE 67, CLEVELAND 236, DUNCAN 29, GUNNISON 13, INTERSTATE 31, MERIGOLD 38, MORRISON CHAPEL 27, PACE 28, Providence 9, ROSEDALE 43, SHADY OAK 12, Shaw 4, SKENE 41, Stringtown 1, WAXHAW 11, BOLIVAR MISSION 25, Centerfield 3.

## PASCAGOULA

Large crowds continue to attend services at First Church, Pascagoula, Dr. L. E. Green, pastor.

A home for the educational director is now under construction. The estimated cost, including the lot, is \$8,500. C. R. Haire is the educational director.

Finances are in good shape. This church which a few years ago was receiving help from the State Mission fund now sends more than \$1,000.00 monthly through the Cooperative Program. One month they sent more than \$2,000.00.

Jackson County Baptist Record readers are listed as follows:

FRIENDSHIP 22, EAST MOSS POINT 78, ESCATAWPA 48, GAUTIER 23, KREELE 35, OCEAN SPRINGS 33, MOSS POINT 72, PASCAGOULA FIRST 328, EAST SIDE PASCAGOULA 12, RED CREEK 19 VANCELEAVE 16, WADE 35, Bel Fontaine 8, FORT BAYOU 17, WATTS MEMORIAL 136, Magnolia 6, UNITY 47, Sulphur Springs 1.

## BILOXI

Pastor G. C. Hodge is preaching to overflow crowds at First Church, Biloxi. To add to the comfort of those attending services a cooling system and heating plant has been installed.

Recently a Chinese officer in training at Keesler Field and others were baptized. One, a lieutenant colonel, is showing an interest in becoming a Christian.

There have been over 200 additions since January 1, 1945.

Baptist Record readers in Harrison County are now listed as follows: BILOXI FIRST 154, BILOXI SECOND 31, BOWEN MEMORIAL 33, Crane 1,



**MISS MARTHA NELL BURKEHALTER  
JOINS MISSISSIPPI COLLEGE  
FACULTY**

Miss Martha Nell Burkehalter of Lakeland, Florida, who has just been added to the faculty of the music department of Mississippi College. Miss Burkehalter has the Bachelor of Music degree from Shorter College, Rome, Georgia and has done graduate work in the University of Michigan. She is an active Baptist and will be a valuable asset to the church and the religious work among the students.

—BR—

## Prentiss County Church Calls Full Time Pastor

Osborne Creek Church in Prentiss recently called Loy O. Cook as full time pastor.

Mr. Cook has been half time pastor for this church since the first of the year, dividing his time between Osborne Creek and Rienzi, in Alcorn County. He is a young man, interested in all phases of church work and a good singer. His former home was Greenbriar, Tennessee, near Nashville, where he was pastor of Rocks Springs and Center Point Churches.

Osborne Creek has a standard Sunday School with enrollment of one hundred and forty-nine and Training Union with enrollment of seventy-five in all five unions. In their recent Training Union Study Course thirty-six awards were given.—Mrs. Douglas Gambill, Church Correspondent.

—BR—

Thirty-five pupils were enrolled in the Vacation School at Pecan Grove Church, Jones County. Miss Bessie Purvis was the director. Other workers were: Mrs. N. T. Herrington, Mrs. E. E. Johnson, Miss Birdie Littles, Rev. S. E. Nix, Miss Birdie Mae Gibson and Miss Bobbie Pippins. The pastor and Miss Purvis taught a study course the same week. A mission offering of \$8.00 was sent to the Baptist Orphanage. There was one profession of faith.—Mrs. N. T. Herrington, Church Clerk.

The week of July 23-28 the Booneville Church had a Training Union study course, which was taught by Miss Vera Anderson of Sardis. She also served as Principal of our VBS the week of July 30-August 3. She is an untiring and efficient worker.—J. D. Thompson, pastor.

East Columbia Church, Marion County, recently completed a successful VBS and Training Union study course. Miss Wanzie Stringfield, a volunteer worker of the Home Mission Board, was the teacher. She was assisted by local workers. We had an average attendance of 51 in the Vacation School.—Mrs. Robert Baggett, reporter.

GRACE MEMORIAL 78, GULFPORT 109, HANDSBORO 27, LONG BEACH 59, Mississippi City 2, PASS CHRISTIAN 46, WOOL MARKET 15, Sharon 2, NEW HOPE 12.



# BAPTIST TRAINING UNION

Anber J. Wilds, State Secretary . . . Box 530, Jackson 105, Mississippi  
Associates: Miss Louise Hill, Miss Clarice Conner  
Miss Nella Dean Mitchell, Mrs. L. R. Williams

## SPECIAL PROGRAM ON THE AIR SUNDAY MORNINGS SEPT. 9 & 16

Young people throughout the South are invited to hear two special radio programs entitled, "Calling—Youth," in connection with Intermediate Emphasis Week, September 9th through 16th, as announced by Dr. Jerome O. Williams of the Sunday School Board at Nashville, Tennessee.

Dr. Williams states that the speakers in these two special youth broadcasts, Miss Mary Alice Biby and Mr. Versil S. Crenshaw, of Nashville, are most popular as youth speakers and leaders, both being specialists in this field. Miss Biby's subject is, "Come, Follow Me," while Mr. Crenshaw's subject is, "Our Utmost for the Highest".

WSLI, Jackson, will feature these broadcasts at 7:15 each of these Sunday mornings. They will be heard over other stations also. Plan that "Radio Breakfast" for all your intermediates. Start and close Intermediate Emphasis Week purposefully.

### Hattiesburg Church-Wide Retreat

The First Baptist Church of Hattiesburg held its first church-wide retreat at Camp Dantzler, July 23-25. From almost every point of view it was proclaimed a great success by all who had any part in it. There were ninety-four who registered and spent the full time at the camp. There were more than 200 in attendance at different times and periods. The program was superb from start to finish. Teachers, conference leaders and speakers were at their best at all times. Cooperation on the part of all from the oldest to the youngest was unsurpassed. Recreation periods, and fun and stunt hours were most enjoyable. There were no accidents and no one was sick. There was plenty of good food, well prepared. All considered, the group had a great time.

The church is looking forward to an even greater Retreat next year. It will be provided for in the budget and should be an improvement over this year's experience.

The teachers and conference leaders were:

Juniors: **This Is My Bible**—Miss Cita Harris, daughter of Mrs. H. M. Harris and a senior at Blue Mountain College.

Intermediates: **Not Your Own**—Miss Nella Dean Mitchell, associate in the State Training Union Dept.

Young People: **Vital Problems in Christian Living**—Rev. Wayne E. Todd, Pastor, First Baptist Church, Danville, Kentucky.

Adults: **Living Abundantly**—Mr. Russell McIntyre, educational director, St. Charles Avenue Baptist Church, New Orleans.

Each morning was begun with a sunrise service led by Bro. Todd. After breakfast the classes met for an hour, and then followed a conference period on Training Union methods. After recess there was another class period, and at 11:15 Mrs. H. M. Harris, a veteran of missions in China, spoke to the group. A better speaker couldn't have been selected because her messages were informing and inspiring to all ages. The afternoon was given to supervised recreation, and wholesome Christian fellowship. Mr. McIntyre brought a helpful message each night, and added a great deal to the spirit of the meeting with his consecrated

musical ability. At 9:00 p. m., there was a fun and stunt parade, and at 9:45 the campfire service was led by Dr. T. D. Brown, pastor of the First Baptist Church, Hattiesburg, Miss. At 10:30 there was a call to quarters and at 11:00 the lights went out.

An important feature of the program was the five minute talks made by the young people of the First Church, Hattiesburg B. Y. P. U. Mr. C. C. Moore, Hattiesburg High School Coach, led the singing; and Judge Wm. Haralson, Training Union Director, First Church, Hattiesburg, was "Camper No. 1." Mr. E. W. Bryant, Sunday School Superintendent, and Miss Genevieve Averett, Church Secretary, were cooperative and did numerous things for the success of the retreat.

For weeks in advance Miss Annie Averett, Educational Director of First Church, Hattiesburg planned and worked. Her willing, kindly, consecrated effort contributed a great deal to the excellent outcome. Hats off to Miss Averett and First Church, Hattiesburg!

### Newton Co. Plans Training Union Clinic

Miss Frankie Nell Horton has been assigned the task of working up a Training Union Clinic for the leadership of Newton County. Miss Horton's plans call for a meeting each night during the week, September 17-21. There will be classes in all Leadership Manuals. An intermission between classes is to be used in demonstration and fellowship. An outside faculty is being enlisted, and every church in the association is urged to send its leaders in to this clinic. It will be at Decatur, the hours 7:30-9:30. Time will be given for full discussion of problems. All pastors, directors, other general officers, leaders and sponsors of all individual unions are urged to attend. All others are welcome. Churches that do not now have a union should have representatives attend. It bids fair to be a great week. Rev. H. T. McLaurin, associational pastor is helping Miss Horton in the matter of enlisting the leadership for the clinic.

—BR—

I assisted Pastor P. H. Young at Spring Hill Church, Knoxville, in a revival. Although the people are few and scattered, they came and entered joyously into the services. There were three additions. Several of the families are made up of relatives of mine and some of my ancestors sleep in the nearby cemetery. Enclosed is a list and check which will add Spring Hill Church to the EVERY Family list.—Bryan Simmons.

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## Anne Crittenden To Nashville

Miss Anne Crittenden, instructor of journalism and director of publicity for Oklahoma Baptist University for the summer term, is leaving September 1 for Nashville, Tenn., to accept the position as managing editor of "The Baptist Student," official publication of the Baptist Student Union of the South. Miss Crittenden will work in the Student Department of the Sunday School Board, with Dr. Frank H. Leavell, founder and head of the department.

A graduate of OBU in 1944, Anne majored in English and received an AB degree. She went directly to Birmingham, Ala., to work for the Woman's Missionary Union, as managing editor of "The Window of YWA" and "World Comrades." After a year in Birmingham, she returned to OBU to teach and write publicity during the summer months.

Miss Crittenden is the daughter of Dr. and Mrs. A. F. Crittenden. Dr. Crittenden is executive secretary of Southern Baptists in California and was formerly pastor of the First Church in Ponca City.

(Editor's Note: Dr. Crittenden was a Mississippi pastor for several years and later served as promotion secretary for Mississippi Baptists.)

—BR—

## SENATOR CONNALLY'S AMAZING ADMISSION

By Louie D. Newton

Following the apology of Secretary of State Stettinius, I wrote Senator Tom Connally, Chairman of the Committee on Foreign Relations, asking him if he regarded the Secretary's statement as a satisfactory answer to the protest of millions of Americans to the continued relation of our Government with the Vatican. I asked him to secure from the State Department a direct answer to certain questions. Under date of August 4, 1945, Senator Connally wrote:

"Dear Dr. Newton:

"This will acknowledge your letter of June 29, to which I could not make an earlier reply because of my activities respecting the United Nations Charter.

"As I advised you on a former occasion, I have taken up with the State Department the matters covered by your previous correspondence, but I have not been able to secure any action or response.

"With cordial regards, I am

"Sincerely,

"TOM CONNALLY."

I replied, under date of August 8, 1945, as follows:

"My Dear Senator Connally:

"You will permit me to say that it is distressing beyond words that the Senate is apparently helpless to even get information from the State Department regarding the alarming developments between our Government and the Vatican. It is my hope that President Truman will get around to this festering abscess and exercise his executive authority in cleaning it up. I cannot believe that a man with his background of religious and fraternal commitments and his clear position on democracy will tolerate continuance of this situation.

"Sincerely yours,

"LOUIE D. NEWTON."

## FAIR TO BOTH SIDES

The first radio station to act on the Federal Communications Commission ruling that both sides in public controversial questions be given equal consideration for both purchased and sustaining time, is WFFA of Dallas, Texas, Henry M. Johnson, president of the American Business Men's Research Foundation, disclosed today. The Dallas station's action is contained in a telegram to Johnson, in which it announces cancellation of all alcoholic beverage sponsored programs.

Johnson, a Louisville attorney, waged a three-year fight before the FCC to gain equal recognition for dries with wet interests on the air. Station WFFA is owned and operated by the Dallas News.

The first station in the United States to sell time to dry advocates, Johnson revealed, was WHAS, the Louisville Courier-Journal and Times outlet, which two years ago sold time to the Rev. Sam Morris, Louisville minister, for week-day broadcasts.—Western Recorder.

—BR—

## Hospital Aids Needy Woman

BY LOUIS J. BRISTOW

She is alone in the world, utterly poor, and was an inmate of a "home" for the homeless. She was desperately ill and her pastor asked us to admit her to Southern Baptist Hospital. She has been with us for more than three months, and when I talked to her doctor about the case he told me he thought she would be here the rest of her life. The acute condition has been relieved, but the illness has left the poor old woman a helpless invalid. The attending doctor said he would not recommend her removal back to the "home". Thus in our effort to render a Christian service to a needy old woman, we have the care of her for an indeterminate period. We get no assistance from the denomination. Even the benevolent contributions of the church of which the woman is a member, under our present denominational policy, are so divided that a portion goes to another Baptist Hospital, while we care for the sick. Of course, we are glad to do what we can for the sick poor, and we are sustained by the voluntary gifts of those who desire to have part in this ministry.

—BR—

## HOW TO WIN FINANCIAL FREEDOM FOR CHURCHES

The Layman Tithing Foundation, 8 South Dearborn street, Chicago, will send for one dollar, on approval, a package containing more than 100 pamphlets, bulletins and leaflets on the subject of tithing which will show the way for churches to win financial freedom, by the grace of God. Included in the package are suggestions on Ten Weeks Education in Tithing; a sermon, titled, "God's Tithing Contract"; a booklet, "A Lad's Lunch," which contains educational material for children's stewardship groups; and other helpful ideas for ministers and stewardship committees.

—BR—

Dr. Williams states that the speakers in these two special Youth broadcasts, Miss Mary Alice Biby and Mr. Versil S. Crenshaw, of Nashville, are most popular as youth speakers and leaders, both being specialists in this field. Miss Biby's subject is "Come, Follow Me," while Mr. Crenshaw's subject is, "Our Utmost for the Highest."



## Alaskan Mission Is Product Of Faith

Major Clarence G. Strippy, Baptist chaplain in the United States Army Air Force, spent 18 months in the Soviet Union. He came to the conclusion that the devastation in the Soviet Union is something that Americans cannot conceive or judge by anything we have seen in the United States.

Major Strippy told of a Russian village of 412 homes. It was in the path of retreating Germans. The Nazis used tanks and dynamite to level the town. They shot the inhabitants. They removed every bit of clothing to supplement their own cotton uniforms.

The need for clothing is so great in

the USSR, declared Major Strippy, that Americans cannot grasp it unless they saw for themselves. The Red Army is short of medicine and, he reported, frequently borrowed from American field hospitals. Operations were often performed without anesthesia.

The chaplain reported finding evidence of American relief and the friendly attitude of the Russians towards the Americans, he asserted, can never be changed. The Soviet soldier, he continued, knows that much of his food, clothing and equipment is furnished by Americans, and he is profoundly grateful.

## Christians Are Violating The Sabbath

Editor's Note: This is the first installment of a series of five on this subject. The others will appear in this publication at later dates. May we suggest that you preserve the set for reference material.

In order to conserve paper, neither resumes nor "windups" will be given with the installments.

WALTER E. PRICE, JR.  
Clinton, Mississippi

Has the Fourth Commandment "Remember the Sabbath day to keep it holy," become obsolete? We recognize the transgression of other commandments, but we justify and excuse the transgression of this one. Have we today, little by little, compromised with God's commandments until we have come utterly to break and violate them? And then do we, after we find the "status quo" thus; then by objective reasoning (purposely to justify) and rationalizing, condone and assure ourselves that it is all right?

I am writing this from the experience and subsequent convictions of one who has desecrated the Sabbath from childhood. I believe it to have been a most serious sin in my life, and that God has chastened me much for it. I have quit working on the Sabbath and am trying to keep it holy.

### Is Sabbath Law Binding?

The Sabbath problem became to me: "Does Christ require us to keep the Ten Commandments?" The Fourth Commandment is very clear and emphatic. Are we positively bound to keep it? If we are required to obey it, then it necessitates many changes for Christians of today.

Here is given the Fourth Commandment, surpassed only by the second in its length and clear-cut stating: "Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: therefore Jehovah blessed the Sabbath day and hallowed it." (Exodus 20:8-11).

In Numbers 15-32-36, we have the first recorded violation of it, seemingly trivial, but the death sentence is passed by God for it. "... They found a man gathering sticks upon the Sabbath day ... and Jehovah said to Moses, the man shall surely be put to death: all the congregation shall stone him with stones without the

camp."

### Why The Sabbath?

This Commandment was not given arbitrarily by God as some vexing law; but there are sound reasons for it, as for all His laws. It was given for us through God's wisdom and for MAN'S GOOD. Three purposes stand out in the above quotation: "a sabbath unto Jehovah thy God—for worship; "and rested the seventh day"—for rest; and Jehovah blessed the sabbath day and hallowed it"—a sacred day. If it was necessary for the Israelites in the easy-going pastoral days of yore to have a day in seven for rest and worship, it is then of greater importance for human welfare in this high speed, streamlined, giddy world of today to have a day—a day of rest. We need a day when vocational pursuits can be put aside, and physical and mental recuperation be had. Many of the mental and physical ailments of today originate from tensions and strains built up by lack of sufficient rest and by lack of harmony with God. Sabbath keeping supplies these needs:

Above all, man's spiritual being needs developing. Man needs to worship God and hold communion with him. It is a psychological fact that an important realm of the mind is for religion, and therefore spiritual cultivation and satisfaction is necessary for good mental health. Some quotations: "The sabbath should be a day of religious exercises both private and public. It is the duty of believers to assemble for worship. Those who forsake the assembling of themselves together lose spiritual help and fail in their duty as servants of God. We have social obligations. As companies of believers engaging in glad worship we bear strong testimony to those who are without. The sabbath is a day when believers should read such books, and especially the Bible, as are adapted to help them forward in grace." (What Baptist Believe, page 106, Wallace).

One may say that the Ten Commandments are of the Old Testament and Moses' Laws; that we are under grace. Cruden's Concordance says that grace is the free mercy of God. I am aware of Paul's discourses about being now under grace, especially in Romans 6:14 and on. He is dealing with the plan of salvation and the forgiveness of sin under this dispensation. He continues, in verse 18: "And being made free from sin ye became servants of righteousness." Dr. H. E. Spell's "Outline of Romans" gives this in Chapter 6: "The fact that one is 'not under law but under grace' does not imply license—instead it implies service. There are certain truths connected with this new relationship. Actually the believer, even under grace is under obligations. When one presents himself voluntarily to a master, he is under obligations of obedience. The believer is no longer a bond servant of sin but has yielded his heart to God. He is, accordingly, a bond servant of righteousness."

What then is righteousness? Surely and without question, the Ten Commandments are the foundation. The New Testament amplifies them and makes them the law of the heart, over and above outward

## CHAPLAIN DESCRIBES RUSSIAN SITUATION.

BY JOE W. BURTON

A mission opened by faith a year ago in Fairbanks, Alaska, has resulted in eleven professions, three baptisms, and the surrender of an Eskimo lad to the ministry.

The missionaries, Rev. and Mrs. C. O. Dunkin, who call their work "the most northern Southern Baptist mission in the world," went from Louisiana to Alaska after read in Southern Baptist Home Missions of the organization by Chaplain Aubrey C. Hallsell of a Baptist church at Anchorage.

The Dunkins are certain God called them to Alaska. Their first living quarters was an 8x10 tent. Their meet-

ing place has been a rented hall.

Now they have a \$500 building fund and a \$1200 equity in a \$4000 lot—the \$1200 having been contributed by the missionaries from the sale of their Oklahoma City home.

A converted Eskimo boy says God has called him to preach. He plans to attend Acadia Academy in Louisiana, alma mater of the Dunkins, to prepare for a ministry to his own people.

"We must have a church home," writes Brother Dunkin. "We must ask and receive help from one source—Southern Baptists. We are praying that you will be led to give generously for the cause of Christ in Alaska. We covet your prayers for our work here."

## Healing Humanity's Hurt

Southern Baptists have a hospital in New Orleans which cost more than two million dollars, a denominational asset of no small consequence as a missionary agency in this section. ... Its influence has done much to break down prejudice against Baptists. Its service has shown the people who Baptists are. Its standing in the business world has given Baptists a name they did not have before.

Missionaries among the French people of the state testify that the hospital with its free service has been a powerful stimulus in their work. Superintendent Brantley said that the Woman's Emergency Home for unfortunate girls would have to close its doors except for the service given by this hospital. Pastors have stated their own work has been mightily aided by the hospital. We have demonstrated to this great Catholic city that a Christian institution can succeed without aid from public taxation. Indeed, we have shown that a Baptist Hospital completely detached from even a semblance of government support, in less than 20 years has reached second place in the nation in the number of patients admitted. The Southern Baptist Convention has discontinued support for the hospital's work. Nor do we share in the special Centennial fund.—L. J. Bristow.

—BR—

Rev. Joe Sturdivant of Merigold assisted Pastor E. G. Evans in the revival at Shady Oak Church, Bolivar County. We had a good meeting with two additions.

Our VBS at Terry was held from July 29th through August 10th. We enrolled 114 and had an average attendance of 88. There were more than 40 adults who participated in the school, on committees or otherwise. Our school was a "B" school. The work goes fine here.—Thurman Booth.

observance. For instance, Christ said in the Sermon on the Mount, "It was said to them of old time, Thou shalt not kill ... but I say unto you, that every one who is angry with his brother shall be in danger of judgment." Similarly, about adultery and others. These are the "Ten Commandments" lifted to a higher plane and converted to rule the regenerated heart. None is made obsolete or is set aside.

Here are some quotations from Paul further showing his stand. "Do we then make void the law through faith? God forbid: yea, we establish the law." (Romans 3:31). "Therefore the law is holy, and the commandment holy, and just, and good." (Romans 7:12). "For we know that the law is spiritual: but I am carnal, sold under sin." (Romans 7:14). The Pulpit Commentary says this on the last two given: "Here is the answer to those who regard the law as abrogated. The law is still binding as the rule of life, the standard of morality. It therefore condemns the sinner. Thus still it becomes our schoolmaster, to bring us to Christ," C. H. I.

## How I Won My First Jewish Convert

By M. E. Dodd

One day I was in Shreveport for only a few hours between speaking tours, and was trying to crowd a week's office work into that time. I could not even see friends and church members who wanted conferences, but when it was reported to me that a Jewish friend, a prominent business man, wanted to see me on the matter of his salvation, I laid down everything and went immediately.

When I entered his home, he went directly to the subject. "My past sins are running me crazy," he said, "and I want to know if you can tell me how to get rid of them."

I told him I could show him what God says about it, and thinking to start on common ground with him, I asked if he had a Jewish Bible. He said he did not, but that he had one of our Bibles, if I thought that would do. I learned later that this Bible had been sent to him at his request by some good women of our missionary society.

We sat down and read together Isaiah 53, and he said he liked that Scripture, but he wanted something from the New Testament. I turned to Acts 8 and gave him Philip's interpretation of Isaiah 53.

When I came to the words, "If thou believest with all thine heart, thou mayest" be baptized, my Jewish friend stopped me right there and asked most earnestly, "Is that all I have to do—believe on Christ as the Messiah and my Saviour?"

I told him it most assuredly was.

He grabbed my hand and with tears in his big brown eyes said, "I will accept Him."

We both fell upon our knees to pray. This was one of my most thrilling experiences. It was my first Jewish trophy for Christ in Shreveport.

—BR—

Dr. William Potter, pastor of Carthage Baptist Church, has been invited by the board of directors of Mt. Vernon University of Washington, D. C., to outline for its seminary extension department a course in Public Relations to be offered this fall as a permanent addition to its home study courses. The Carthage pastor will serve as professor in non-residence for the new course. Dr. S. L. Lacy, Jr., prominent Baptist pastor in Virginia from 1926 to 1942 is co-ordinator of the university.



## History Of Duck Hill Baptist Church

C. A. Wilkins

I am deeply indebted to Brother Lloyd T. Binford and Brother Glen A. Doty, former members of the Duck Hill Baptist Church, for data obtained.

There are no records obtainable of the church, except of recent date.

The Duck Hill Baptist Church was first located at "Old" Duck Hill, about one mile northwest of the present town of Duck Hill, and was on the Holly Springs and Old Middleton Stage Coach road. In the early sixties the Mississippi Central Railroad Company—now the I. C.—constructed a line through the Binford Plantation, and the town of Binford was formed, the railroad company giving the name for Capt. John A. Binford, the owner of the Binford Plantation. Later, on order of Captain John A. Binford, the town's name was changed to Duck Hill. The Baptist Church of "Old" Duck Hill was moved to the new town, and was located on the east side of the railway company's tracks, near or on the property of R. E. Raper and Mrs. Hettie Sullivan. This was a two-story building, the upper story being used by the Masonic Lodge, and the lower story as a Baptist meeting house. The auditorium of this church was furnished by a row of long benches through the center, and a row of short benches on either side, with a partition plank running down the middle of the row of long benches to divide the men from the women. It was a curiosity to see a man sitting on the "woman's" side, although occasionally some "love-sick" swain would risk the searching eyes and criticism of the congregation by sitting with his sweetheart on the "woman's side." Between each row of benches on the "men's side" was a box filled with sawdust or sand for the use of tobacco chewers. This church was sold to Mr. D. D. Wilkins, who used the lower story as a mercantile establishment, and while being used for this purpose, it was destroyed by fire.

On June 1, 1880, a deed was made to Mr. T. J. Binford and Mr. John A. Binford, Jr., trustee, conveying to J. R. Binford and C. C. Butt, deacons, a certain parcel of land situated on the east side of the I. C. Railroad on which was built a one-story Baptist Church to take the place of the church referred to.

I am unable to give the names of all the pastors, and the ones I give may not be in chronological order, but the first pastor, according to the best information I can get, was Rev. H. F. Sproles, of Carrollton, Mississippi. He became one of the outstanding preachers of Mississippi, and was pastor of the First Baptist Church of Jackson, Mississippi, for more than ten years, which pulpit he was occupying at the time of his death. It is related that Dr. Sproles on a very cold day preached his first sermon for his Duck Hill congregation, and while in the midst of the same two big cur dogs began a fierce fight in front of the pulpit and knocked down the stove, which burned wood three feet long. In order to prevent a conflagration, several men rushed out and brought in three rails from a nearby rail fence, on which they carried the stove out of the building. After the turmoil had subsided, Dr. Sproles in a very dignified manner said, "Brethren, I wish you would not bring your dogs to church. I have preached to dogs during my entire ministry, and as yet, I have never had one converted."

The next pastor was Rev. Whitehead,



DUCK HILL CHURCH

who was but a few inches taller than the rail around the pulpit. He was so low in stature that he could not be seen while sitting behind the pulpit. It was told when he preached his first sermon, he created a great deal of amusement when he arose from behind the pulpit and announced his text, "Be Not Afraid, It Is I." Succeeding Rev. Whitehead was Rev. E. A. Taylor, who preached three Sundays at Grenada and one at Duck Hill each month. Rev. Taylor, like several other pastors of the Duck Hill Baptist Church, became one of the denomination's outstanding preachers, later being pastor of the First Baptist Church of Knoxville, Tenn., Rochester, N. Y., and Memphis, Tenn. His tragic death occurred while he was pastor at Memphis when on a hunting trip, near Vicksburg, Mississippi. During his pastorate at Duck Hill, Rev. Taylor visited the Holy Land and brought back a bottle of water from the River Jordan. During his absence the pulpit of the Duck Hill Baptist Church was filled by Rev. E. A. Rowan, from the Louisville Seminary. He died while pastor of a suburban church which was sponsored by Central church, Memphis. A marble plaque to his memory is now in the Central Baptist Church.

Succeeding Rev. Taylor was Rev. W. C. Lattimer, a brilliant preacher. Then came Rev. E. B. Miller from West Point, Mississippi, who remained as pastor for several years. After Rev. Miller came Dr. D. L. Johnson, head of the English department of the University of Mississippi. Dr. Johnson was later with Hillman College, and while serving in this connection, he died. After Dr. Johnson, Rev. Z. T. Leavell served this church as pastor for several years. Then came Rev. Norfingier. After Brother Norfingier, Brother Calson, a one-armed former teacher of a Baptist University of Texas, was pastor. Brother Calson was a very learned man, who was trained as a lawyer and who preached very interesting historical sermons. After Brother Calson, came Brother C. T. Kincannon. During Brother Kincannon's pastorate, I joined the church and was baptized by him in Bogue creek. The baptizing took place immediately after a heavy rain. After singing "Shall We Gather at the River," Brother Kincannon in his baptismal attire slowly walked down the incline bank to the creek when suddenly both feet

slipped from under him, and he was the first to "go under." Then came Rev. Hayward, an Englishman, who served for one year. After Brother Hayward, we secured Brother Bacon. It was while he was pastor he performed the marriage ceremony for my wife and me. Then came Brother Breeland from Coffeeville, Mississippi. When he was preaching his trial sermon he practically "lost his voice" on account of having a very severe cold, and had to call on Rev. D. N. Milling, a local Presbyterian minister, who was in the congregation to take his place in the pulpit. Rev. M. V. Patterson, who was head of the Bible department of Mississippi College, Clinton, Mississippi, a devout and learned preacher, was our next pastor. Then came Brother Lovelace, who was here for about two years. After Brother Lovelace, we called Dr. Hendon Harris, a former missionary to China. Dr. Harris was loved by all denominations of Duck Hill, not only on account of his ability as a preacher but on account of his affability and his Christian character. His sermons were always interesting and instructive. After resigning his pastorate here, he went to Madison, Indiana, and from there he returned to China, where he again served as a missionary. After Brother Harris, Rev. W. R. Storie was our pastor for several years, then Brother Roberts served us a short time. After Brother Roberts we called Brother C. S. Thomas, pastor of the Itta Bena Baptist Church. Dr. Thomas was not only a good pastor but he was

## County Line Ordains Deacons

On Sunday, August 26, at County Line (Wayne County) Church, Archie Robertson and C. E. Smith were set apart as deacons. The ordaining council was composed of the pastor, T. E. Swearingen, moderator, who addressed the deacons-elect on "The Deacon And His Spiritual Life;" W. E. Irby, clerk, who examined them and spoke on "The Deacon And His Stewardship;" M. H. Barkley who charged them concerning "The Deacon And His Loyalty to Church And Denomination;" Nathan Smith who led the ordaining prayer, and T. A. Robertson.

The church has recently conducted a study course in "Building a Standard Sunday School." Fifteen received awards. The course was taught by the pastor. Mrs. Swearingen taught the Juniors and Intermediates "Living For Jesus"; fifteen in class.

BR

Rev. W. R. Stone of Itta Bena has resigned to become pastor of the Beacon Baptist Church of Laurel. He will begin his work there on September 1st.

a good preacher and a builder. It was during his pastorate our present structure was erected. A deed, dated April 18, 1939, was made by Taylor Holmes conveying the property known as the "Curry Lott" to Elmo Branch, B. E. Embry, D. F. Ransom, E. B. Wray, J. L. Wray, J. E. Aldridge and J. W. Leigh, deacons of the Duck Hill Baptist Church and their successors in office, and on this lot stands the church we are now dedicating. We regretted giving up Brother Thomas, but we are fortunate, indeed, in securing as our pastor Brother J. M. Metts. He has endeared himself to the people of all denominations of Duck Hill. We hope Brother Metts will remain with us many years to come.

The church at the present time has a membership of two hundred with a Sunday school attendance of an average of fifty.

The history of the Sunday school is not very clear, the only information obtained was from Brother Lloyd T. Binford and I quote:

"Prior to 1874, there was no Sunday school at Duck Hill until a Mrs. Scott, from South Carolina, became the teacher for three months free term public school, and she persuaded Cliff and Clarence Trotter, Glenn and Lee Doty, John Binford, a boy named John Hodge, myself, and three others, whose names I do not recall, to meet her at the old church. She taught and we sang out of Gospel Hymns No. 1. That is where I did my first choir directing. When the weather was too cold at the church we met at Mrs. Scott's room, in the dwelling on the lot now occupied by Mr. A. W. Moore."

After Brother Binford moved from Duck Hill, I think Brother J. W. Leigh became superintendent, and after his resignation Brother J. E. Aldridge, our present superintendent, took his place.

## SOUTHERN BAPTISTS REPORT ON CONVERTS

Nashville, Tenn.—(RNS)—Southern Baptists baptized 218,223 new converts in 1944, an increase of 16,000 over the previous year, Dr. E. P. Alldredge, convention statistician, announced here. A goal of 1,000,000 baptisms has been set for the current year in observance of the centennial of the Southern Baptist Convention's organization.

Greatest number of baptisms by any single church during 1944 was the 232 immersions at Highland Park Baptist Church, Chattanooga, where Rev. Lee

Roberson is pastor. Only eight churches baptized more than 200, and 88 more than 100. Not reporting a single baptism were 6,555 churches.

Dr. Alldredge reported 25,965 co-operating churches in the Convention, with a combined membership of 5,667,926. Church property is valued at \$260,000,000.

The statistician also said that Baptists, both white and colored in the 20 state area of the Southern Baptist Convention total 9,712,926—which is, he said, a ratio of one Baptist to every 4.7 persons in the population.